



MOODY BIBLE MONTHLY

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UNIVERSITY OF ILLINOIS

Winter Will Soon Be Over

by Rev. F. W. Pitt, London, England

When winter spread its cold, white wings
And from them scattered ice and snow,
Fond nature found her precious things
And safely buried them below.
There was no treasure in the land
But had its refuge near at hand.

The latent life of leafless trees
Was folded up in root and branch,
Secure against the biting breeze,
The torrent and the avalanche.
The trees seemed dead, but in their heart
There lived the germ of every part.

So in the heart of Love divine,
Secure from Time's wild wintry breath,
The fruitage of the Living Vine
Is sheltered from the chill of death.
And while earth's winter passes by
Eternal summer draweth nigh.

There in a golden paradise,
The blood-red vintages of love,
The fragrant fruit of Sacrifice
Shall ripen in the realms above
Beyond the blast of sin and strife,
In endless more abundant life.

Giving While Living



"Those persons of wealth who are giving to good causes while alive are pursuing a course that others of wealth could follow with excellent effect, not only upon the public mind but upon themselves. Wealthy persons who keep their riches to themselves, never doing those things which mean so much to the public, little know the pleasure that comes from doing in a big and generous way. They have the wrong slant on life and an incorrect view of the value and purpose of riches. Only those who have passed thru the experience of bestowing part of their wealth on worthy purposes have an appreciation of the joy that comes from giving.

"One great advantage of giving while living is that the giver may select the object of his munificence, direct the use of his gift and observe the results. In all of these several processes he cannot fail, if human, to experience a superlative sense of satisfaction which can come in no other way. If those who do not give while living could have such a thrill once it might open their hearts and their purses and make them better and happier and do great good for many people."—*South Bend Tribune*.

What better way to heed the admonition above than to invest in a Life Annuity Contract with the Moody Bible Institute. Let us tell you how you may become your own executor and at the same time assist in a very worthy work.



The Moody Bible Institute

Box M3, 153 Institute Place

Chicago, Illinois

Moody Bible Institute Monthly

MARCH, 1927

EDITORIAL NOTES

And (he) departed without being desired.
—2 Chronicles 21:20.

One line in the book of Chronicles when I read it, flies up at me out of the printed page as the Loaf though it were alive, conveying newly the age-long agony of a misplaced man. After relating the short and evil history of Jehoram, king of Judah, the account ends—with the appalling terseness which often crowns the dramatic climaxes of that matchless writing:

"And (he) departed without being desired."

Without being desired! I have wondered if any man was ever cursed with a more terrible epitaph!—David Grayson.

* * *

We count it a happy circumstance that in the same issue which contains such able analyses of Mr. Edison's speculations on immortality as those of Professor's Keyser and Birnbaum, **This Issue** we are able to present our readers with a contribution like that of Rev. Mr. Rousseau on "Empiricism versus Faith." The latter we had intended to retain for our Easter issue next month, but it so aptly complements the other two that we think it better to publish the three together. The reading of them will quicken the intellect and strengthen faith. And they ought to furnish a lot of ideas to preachers who soon will be thinking and praying about their Easter sermons.

But a contribution to which we call the particular attention of our preacher readers who also are pastors, is that of Dr. Rogers, who urges upon them the duty and the high privilege of evangelism. It is one of the addresses Dr. Rogers gave last month at the Founder's Week Conference in the Moody Bible Institute, and it was spoken by a man who practices what he preaches. It stirred hearts and quickened consciences when spoken, and it will do the same when it is read. Reports of other conference addresses will appear in later issues.

We would not close this editorial note, however, without mentioning the very informing article on the problem in China for which we are indebted to the Rev. Mr. Hockman, who loves the people of that great nation and who dwelt and labored among them for a quarter of a century. In comparatively few words he gives an insight to the situation in that troubled land for which many will be grateful, and which will stimulate and direct their prayers on its behalf.

An English scientist is said to be perfecting a device called the "televoir," which reproduces a likeness at a distance. One

**"Thou
God
Seest
Me"**

may be in the seclusion of his own home, where no human eye can see him, and yet be picked out by this searchlight and projected on a screen where he can be clearly seen by persons at the other end of the line.

But this is not all. A Texan has a radio which it is alleged tunes in on conversations carried on in the house next door. He has not discovered the secret of it, but if it is discovered and given to the public, horror of horrors! no household or private gathering of any kind will ever again be absolutely immune from having its conversation, including its frank opinion of people and things, broadcast as far as the possibilities of radio extend.

As a secular contemporary expresses it, the first has the possibility of hysterics connected with it, but the second will be a fomentor of crime.

But how often and how deeply have we thought of it, that there is One who not only knows our downsitings and our uprising, but even understands our *thoughts* afar off! He is acquainted with *all* our ways, and there is not a word in our tongue, but lo! He knoweth it altogether. Surely, we must say with the psalmist, "Such knowledge is too wonderful for me."

Then here is another thought. That One, in whose sight there is no creature that is not manifest and before whose eyes all things are naked and laid open, is the One "with whom we have to do," to whom we must render our account. What a terrifying thought that is to sinners like us, unless we are protected from His scorching gaze by the shadow of the Almighty which He has provided for us in Jesus Christ His Son!

"He who for men their surety stood,
And poured on earth His precious blood,
Pursues in heaven His mighty plan,
The Saviour and the Friend of man."

* * *

The anniversary of the adoption of the Eighteenth amendment to the Constitution was observed by many churches in

**Anniversary
of
Prohibition**

January, the pastors using Nolan R. Best's pamphlet as a basis for their sermons or addresses. The reasons set forth in this pamphlet are so cogent that we feel it a duty to pass them on to other pastors and Christian workers who may not have met with them. Briefly summarized they are as follows:

"First, the belief that in dealing with

gigantic social evils like disease or crime, individual liberty must be controlled in the interest of the public welfare.

"Second, the belief that the liquor traffic is beyond question such an evil.

"Third, the conviction that no plan less thorough-going than prohibition is sufficient to eradicate the evils of the liquor traffic.

"Fourth, the evidence of history that other methods of attempting to control the traffic have failed, and that prohibition, despite inadequacies of enforcement, is succeeding better than any other program."

* * *

A most informing address on this subject was given this past winter before the City Club of Chicago, by Mr. Raymond Robins. He showed that

**How the
Eighteenth
Amendment Be-
came Law** prohibition was "no sudden, hurried adventure" in dealing with the evils of strong drink, but that the amendment and the Volstead law to operate it, met every condition necessary to establish their validity.

As he stated them, these conditions were:

1. The steady growth of public opinion for about one hundred years.
2. Statutory or constitutional enactments in twenty-four states of the Union before the subject became a national issue.
3. An overwhelming vote in Congress.
4. Ratification by more than the necessary three-quarters vote of the states within two years.

5. Passage of the Volstead law over a veto of a democratic President, Woodrow Wilson, when democrats controlled both the Senate and the House.

6. Repeated sustaining decisions by the Supreme Court of the United States.

Here is good material for an argument, and good matter to work into a sermon.

* * *

He said so at a dinner in New York, given under the auspices of *The Nation*. To quote a newspaper report, "he brought

**Clarence
Darrow
Is for
Booze** roars of laughter and continuous applause from the drinking members present," as he convinced them that it was their "civic duty to violate the prohibition law."

"The law is here to stay," said he, "therefore the only thing left to do is to kill both the amendment and the enforcement law by violating both. There are other laws like it," he continued:

"In Illinois, we still have a Sunday law that forbids everything on a Sunday save landing from a boat. What have we done? The theaters are open in every civilized community. Autos run on Sun-

day for pleasure. We got rid of the law against playing baseball on Sunday by playing it. We got rid of New England's laws compelling us to go to church by not going to church when they passed a law against sleeping in church, thus taking all pleasure out of religion."

The author of these words was just the man to defend Leopold and Loeb. And the evolutionists also, since the Scopes trial, must feel proud of him.

We do not always find ourselves pleased with the speeches of U. S. Senator Reed, of Missouri, but we certainly were pleased with what he said in the debate on the Mexico situation.

Breeding War

That situation was complicated enough by the charge of confiscation of American oil fields and the Nicaragua imbroglio, without Senator Heflin's interjecting the subject of religion. It was Senator Reed who then took up the cudgel, and who declared that we were in danger of no war "unless it should be stirred up by intemperate speeches and intemperate articles in the newspapers." The President, he said, was clearly intending to settle the controversies peacefully, and he (Reed) was willing to give the administration a chance to work out the problem.

We wish the Senate, including Mr. Reed himself, had left the matter there, but instead the Senate voted unanimously for arbitration. As a measure of expediency this may be advantageous and the administration may be glad to have it so, but in the end it may work harm instead of good for it is never wise for one co-ordinate branch of our government to force the hand of another.

And it may work harm in another way because the element of religion has entered in. Protestant clericalism feared that the threat of the administration to withdraw recognition from Mexico because of her refusal to regard our vested rights might result beneficially to the Roman Catholic church in its present controversy with that country. Hence a propaganda to influence Congress for arbitration in a case where in our judgment at least, arbitration is not a virtue but a weakness. Moreover, as we said recently in another connection, a Protestant victory just now may mean a Catholic victory before very long. Organized religion, Protestant or Catholic, should keep hands off affairs of state.

Returning to Senator Reed, however, it is curious how much cudgeling Congressmen will stand from one another and still keep their temper or at least still remain on "speaking" terms with one another, thus setting a splendid example to religious combatants. In this case Senator Heflin had to take it "coming and going," as the saying is. He was not "inflaming the situation so as to lead to war," he said, "he was only telling the facts to the Senate and the country."

"Your voice," retorted Senator Reed, "has rolled and rumbled here until the old stumps in the Potomac River bobbed up and down."

Senator Heflin informed the Missouri senator that he would talk again.

"Undoubtedly you will," said Reed, "and so will the river run on and on."

But this was not so hard on Heflin as the remark of Senator Ashhurst, also a Democrat like the other two, and who likened Heflin's speeches to Halley's comet. "Men grew frightened at the comet," said the senator, "but scientists instructed us that while the comet's tail was one million miles long and gave off iridescent colors, yet it did not have an ounce of substance in it!"

These by-plays show us that congressional debates ought not to be taken too seriously. Politics are queer, and there is much to explain the speechifying of our legislators besides their interest in the particular subject of debate. A real national crisis would bring them all together as one man, but as Senator Reed said, the danger of such a crisis is increased by their intemperate talk.

How difficult it must be for an administration, whether Republican or Democratic, to work out a problem, especially with international complications in it, when a co-ordinate branch of the government seems to an outsider to be working at cross-purposes! How much Christians need to pray "for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2).

The *Springfield* (Mass.) *Republican* recently declared that the Democratic party ought to nominate Governor Smith for

Governor Smith's Religion

the presidency in order to vindicate the principle of religious liberty as embodied in the Constitution, and if that principle required such vindication we would agree with our contemporary that the nomination of the governor would be good Americanism, but we trust that such is not the case. However, we differ with the *Springfield Republican* on another point. Its editor is not in the least fearful that the papacy aims at the conquest of the United States, believing that such conquest cannot be affected while the Catholics in the United States are outnumbered four to one. We think when he says that he underestimates the power of a persistent and well-organized minority, especially where the animating motive is religious zeal. Place a devotee of the Pope in the White House for four years and a situation might be created from which it would take the nation a long while to recover.

Our readers are aware that by the Scopes case we refer to the Dayton (Tenn.) trial under the anti-evolution law.

The Scopes Case

It is gratifying to know that the Supreme Court of the state has sustained the law, finding only a slight error in the decision of the lower court. That court had fined the defendant in the sum of \$100, when it should have been only \$50. It is also gratifying to learn that the two agnostic lawyers, Messrs. Malone and Darrow, purpose to appeal the case to the U. S. Supreme Court. This is gratifying not merely because of the foregone conclusion that the law will be upheld by the highest tribunal of the land, but for another reason.

When it gets there, the "best minds," to use Woodrow Wilson's happy phrase, will so clarify the subject that the legislators of other states than Tennessee will know just how to word the law in their case so that there will never be any further question about it anywhere.

Every Christian in the land breathed freer when the verdict of the jury was heard in this case. We have known Dr.

Norris of him as harboring murder in his heart, but he was so **Acquittal** hated by the powers of darkness and so set upon by wicked and influential men in Texas, that no one could prophesy what might happen as the outcome of his trial.

So far as we could gather from the limited reports in the Chicago press, the testimony revealed that Dr. Norris was in constant peril of his life by the hand of the man whose life he took, and also that at the moment he shot him, he had reason to believe that the man was about to carry out his oft repeated threat against him. We are not defending or approving the act of Dr. Norris, but we are withholding criticism because it is impossible for us to put ourselves in his place. Moreover, his conception of a preacher's mission is somewhat different from ours. Vice to him, especially corporate, political vice, is "a monster of such frightful mien" that he must strike it the hardest blows. Other preachers have done this whose motives were open to question, but they were not men who fearlessly and openly exposed themselves to the assassin as Dr. Norris did continually. Mere sensationalists or notoriety seekers do not go so far as this.

Our wish and our prayer for Dr. Norris is that he might restrict his ministry,—or would it broaden it?—to the field of evangelism where he has had great success and for which he possesses unusual gifts. Nevertheless, we are not his Lord and Master any more than we are his judge, and we must leave him to determine his line of duty as the result of God's dealings with his own soul. Meanwhile, we congratulate him and his great church on the outcome of the trial, and we thank God that his acquittal in so far relieves the cause of Christ of shame that would weigh heavily upon it.

We congratulate our venerable and influential contemporary on its centennial. What blessing it has brought to countless Christian homes in these

The Presbyterian of the South

100 years! It has strengthened the hands of many a faithful pastor. It has guided the feet of youth into the paths of righteousness. It has answered many a perplexing question and dissolved many a despairing doubt. It has comforted thousands of bereaved hearts. It has fought many a battle for the truth, and it has steadfastly maintained the faith. We would wish for it another centennial, better than the last, were we not expecting to return to our blessed Lord, when *The Presbyterian of the South* will enter upon its full reward.

Moody Bible Institute Monthly

Empiricism versus Faith

By Rev. G. J. Rousseau, Pensacola, Fla.

I RECENTLY received a letter from an auditor during a series of sermons I preached. He said: "The only criticism I would make is, that I could wish you would impress more thinking and less mere belief." It is the implication of this criticism that has suggested this article.

Reducing this statement to its logical implications we have the substance of a popular fallacy which has wrought havoc with the spiritual lives of thousands of men and women throughout Christendom. The world says: "Seeing is believing." God's Word says: "Believing is seeing." The world says: "Know." God's Word says: "Believe." The world says: "Map out your course." God's Word says: "By faith, Abraham, . . . went out, not knowing whither he went." No one can read the eleventh chapter of Hebrews and conclude that the achievements of these immortals resulted from careful thought or wisely laid plans. None of them "thought"; all of them "believed." It is my conviction that if they had "thought out" the involvements, none of them would have started.

Thinking Is Not Discounted

Does it mean then that I would discount the value of thinking and meditation? Far be it from me. I have a conviction that the world is suffering from a scarcity of thinkers, more than from any other one thing, except sincere religion. The Bible exhorts men to think. The greatest thinker among the Bible writers speaks with finality on this subject. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things" (Phil. 4:8). David was a thinker and he said: "When I consider (look upon, meditate, or think on) the heavens . . . (I ask myself) what is man that thou art mindful of him, or the son of man that thou visitest him?" The greatest blessings that have come to man, have come from thinkers, and the greatest blessings that will come to man in the future, will come from thinkers. May God in His mercy raise up men who will think in this hectic and hurrying age!

Yes, the world needs thinkers, but the thinkers it needs are those whose thoughts will be anchored in the fear of God, so that there might be in them the beginning of wisdom. "There is a way which seemeth right to a man but the end thereof is death." So is there the thinker who begins with himself, runs the gamut of human experience and reduces it all to a material equation—his thinking issues in social, political and spiritual chaos. It is against him that God's Word warns in no uncertain terms. The thinker who does not begin and end with God is a menace and not a blessing to humanity. It is against him that the apostle Paul urges the Christians in the city of Colosse to "beware, lest any man spoil you through philosophy and vain deceit, according to the tradition of men,

*The world by wisdom knew not God.—1 Cor. 1:21.
Said I not unto thee, that, if thou wouldst believe,
thou shouldst see the glory of God?—John 11:40.*

according to the rudiments of the world, and not according to Christ" (Col. 2:8).

Experience and Proof

Let us now analyze the two passages of scripture selected as our authority. One is an assertion with logical argumentative proof confirmed by human experience; the other is an assertion confirmed by physical proof.

When Paul said, "Man by wisdom knew not God," he was writing to a group of thinkers and philosophers, who, by the processes of thought, were unable to postulate the mystery of the Cross of Christ, as anything but "foolishness." To the rational thinker it is preposterous for a man who died the death of a criminal on the ignominious Roman cross, to claim that he is the Saviour of the world, and that the very cross of infamy would be the drawing power. But to another thinker such as Paul who did his thinking with God as the center, this same man could be "the power of God."

Corinth was the hub of the great culture and philosophy of the Greeks. There never were in the world greater thinkers, orators, statesmen, soldiers, more indisputable logicians, and more seraphic poets and artists, than were the Greeks. After twenty-five hundred years we still think so. It is to these people, living near to, if not within, the time of the "glory that was Greece," that the apostle challenged the thinkers whom they deified. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" These were meaningful words to them—they are more meaningful to us who have seen the centuries unfold.

What Paul said to the Corinthians was this: "What has your wisdom solved for you? What have your philosophers accomplished? Your great writers? Your orators? Not by the conquest of arms, but by the insidious corruptions and poisons of your philosophies you have become a subordinate vassal province of Rome! What has become of the golden age of Pericles, the logic of Lysias, the oratory of Demosthenes, the learned discourses of Epicurus, Zeno, Plato and Aristotle? The one man who tried to save you from yourselves you condemned to drink the cup of hemlock!"

Human Wisdom Compared with Divine Faith

Time after time as the years have filled the mold of centuries a similar challenge can be put forth to every great system built on human wisdom only. All of them have been ephemeral. The men and institutions that have proceeded on faith or "believing" cannot be so questioned.

The heroes of the eleventh chapter of Hebrews are more vivid today than when

they lived. The church of our Lord Jesus Christ, founded upon the faith of unlearned and humble men, obscure and weak when other systems were heralded by

philosophy and upheld by power, is the most powerful institution on the earth today, while all that was strong when it was weak, has to be dug up from the obscurity of the dust of the centuries. Truly "the foolishness of God is wiser than men and the weakness of God is stronger than men."

In our other scripture Jesus is speaking to a woman who was unable to reason out how a dead man could be made alive, "He stinketh: for he hath been dead four days." Jesus said to her, "If you will believe, you will see. Take away the stone."

How Are the Dead Raised Up?

As it was with Martha, so it is with us. Men cannot think or reason out how the dead can be raised. Our intellectual processes are too often a barrier to our vision of the glory of God. "Ye walk by faith and not by sight," is God's plan for His people. In the presence of death the wisest philosopher is confounded. There is then no balm in human speculation. Only faith can bring comfort and hope in that hour.

Not in thinking out and formulating our own theories, but in simple faith trusting and believing God's Word, do we come to visions of His glory and power. It is not by speculating on the why and wherefore of the Cross, or the atonement by blood, that we are saved, but by humble recognition of our depravity, our human imperfection and weakness, our sincere repentance of sin and our faith in Christ's substitutionary death, that we become reconciled to God.

These are things men cannot think out, they are things which men must believe, and after believing see. The most ignorant of men, and the most incapable of constructive systems of thought, are yet capable of believing what they cannot understand and reason out. Indeed if we are to see "the glory of God" in our hearts we must in simple faith become as little children.

Dr. Augustus H. Strong has told us of a remarkable scene in the court room at Plattsburg, N. Y. A trial for murder was near its close. The man on trial was a life convict who had struck down a fellow convict with an ax. After being out two hours the jury returned to ask the judge to explain to them the difference between murder in the first degree and murder in the second degree. The prisoner at once arose and said, "This was not murder in the second degree. I know that I have done wrong; that I ought to confess the truth; and that I ought to be hanged." That man had a normal conscience. The jury brought in a verdict in accordance with what the prisoner said.—Frank M. Goodchild.

Answering Thomas A. Edison in The Forum

By Prof. Leander S. Keyser, D.D., Springfield, O.

IT IS profitable to study Thomas A. Edison's reply to the question, "Has Man an Immortal Soul?" in *The Forum* for November of last year. It is probably the best that science can do on this vital subject, without special revelation from God and without the spiritual mind which comes from the new birth by the Holy Spirit. The Christian has his faith in the Bible and in our need of it greatly strengthened when he sees how halting and wind-tossed are the statements of a man who deals with physical science as a specialty, and has nothing but his own speculations to aid him in solving the deeper and more crucial problems of the human soul.

How He Reversed Himself

The editors of *The Forum* have done a good thing in printing Mr. Edison's present views and those he announced in 1910, in parallel columns. We cite some of these differences to show how the great scientist has reversed himself. In 1910 he said: "I cannot believe in the immortality of the soul. . . This speculative idea of immortality needs but to be analyzed to fall wholly to the ground." In 1926 he says: "If there is any evidence on one side or the other worthy of consideration by the scientific mind, it is in favor of the theory of immortality."

There are other parallel statements that are not very specific and clear. But these are worth quoting: "The brain immortal? No, the brain is a piece of meat-mechanism—nothing more than a wonderful meat-mechanism" (1910). "The theory of soul immortality is not necessarily shocking to developed intelligence of the sort which men call practical" (1926).

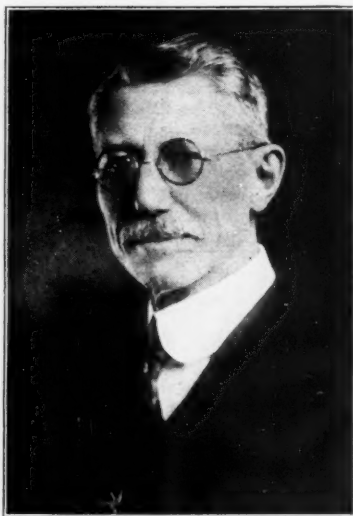
What Constitutes Happiness

In opening his *Forum* article—which is called "an authorized interview," reported by Edward Marshall, Mr. Edison observes that he does not know whether the belief in a future life would help us much. Perhaps the time and money spent in making investigations along this line might be more profitably expended otherwise; they "might be better spent in making people happy." Just as if the assurance of a future destiny of joy and purity and blessedness would not help to make people happy! The well-known fact is, it does greatly enhance the joy of life to "have tasted of the powers of the world to come." This is a simple matter of empirical observation and experience, and has therefore a truly scientific basis.

Says our scientist further: "Make people useful, thinking, joyous, aspiring creatures here, and it will be safe to trust what is to come to the Great Power which rules all things; do that, and we can leave the rest to His disposal."

That is surely too offhand a way of dismissing a problem of universal concern; for he himself says: "At present the soul's

immortality is one of those things in which man instinctively believes." A matter which lies so deeply imbedded in universal human nature cannot be disposed of so easily. If there is such a Great Power as Mr. Edison designates, certainly it will make some difference to Him how we treat Him; whether we bear a real and friendly relation to Him or the opposite. Would a son be called a filial son if he lived upon his father's bounty and in his father's home,



Prof. Leander S. Keyser, D.D.

and yet never recognized his father? So it seems reasonable to believe that, if men desire to be "useful, thinking, aspiring, joyous creatures," they ought to bear some personal and harmonious relation to "the Great Power which rules all things."

Groping in Darkness

Note the mixture of pronouns in the sentence from which we have just quoted. Whether it is to be credited to Mr. Edison or to his reporter, we do not know. In speaking of the "Great Power" ruling all things, he calls that Power "which" instead of "who"; but afterward he says, "we can leave the rest to His disposal" (the capital "H" is the reporter's or Edison's). Thus we are left in doubt whether the "Great Power" is an "it" or a "he." So do learned men sometimes grope in spiritual darkness, and lose their logical sagacity.

Let us note Mr. Edison's arguments, and at the same time his limping way of putting things. Respecting the immortality of the soul, he says:

"We really haven't any great amount of data on this subject, and without data, how can we reach definite conclusions? But all we have—everything—favors the idea of what religionists call 'the hereafter.'" Then he argues that if material things can-

not be destroyed—he should say *are* not destroyed—although their form may be changed, "the destruction of the immaterial and infinitely more potent things would be an unreasonable supposition."

This seems to be good argument; but then he vapors off again into uncertainty, or rather flits about like an *ignis fatuus*, and thinks that there is no scientific evidence of the existence of the soul. As to the soul and immortality, "we do not at present know how even to begin to investigate them"; he avers "thought in this line has been nebulous and loose." Mathematics, our only exact science, cannot be applied to these matters. The soul cannot "be analyzed by the chemists or weighed in scales, or photographed, or recorded by any instruments whatever."

An Appeal to Experience

So our great inventor rambles. What is to be said to these things? Certainly when men are so fast in the grip of materiality that they cannot think in psychical and spiritual terms, they get lost in mist.

But we appeal to human experience. We know that we think, feel and will just as well as we know that we see physical objects, analyze them in the chemical laboratory, or figure out problems in mathematics. We are just as conscious of the stings of shame and conscience when we do wrong, and of the approval of our consciences when we do right, as we are that we find water to be H_2O when we have performed the proper chemical experiment in the laboratory.

Indeed, purely moral experiences, which are wholly psychical, are far more widespread than are experiences with the scalpel and the crucible. And, moreover, morality has a more important bearing on human well-being than have all the experiments in physical research. A man may know little about chemistry and physics in the scientific realm, and yet he may be a very useful and influential citizen. On the other hand, a man might be a scientist without being a good moral man.

All these considerations lead us to the conclusion that psychical experiences are just as real and outstanding, and therefore just as much the subject of scientific analysis, as are physical phenomena. This is at least true for the man who is able to think in psychical terms, and who has not fallen into the stranglehold of mere mechanistic things. Even when physical phenomena are investigated, it is the mind that does the thinking and planning in the whole process. A plant or a stone, having no mind, cannot make any kind of investigation. Is it not strange that the very entity that men must employ in every intelligent act they perform, seems to be so intangible to them? Do they never stop to think of and scrutinize their self-consciousness?

The Life of the Sequoia Trees

Our scientist then argues from analogy. The sequoia trees of California are known to have lived for 4,000 years. The reasonable conclusion is that human and rational personalities ought to be permitted to live at least as long as mere trees.

This is, we think, fairly good reasoning, although analogical reasoning is not always very convincing. It might be put in this way: We believe this to be a rational universe; if it is, we may reasonably conclude that the "Great Power" that made us rational and sentient beings would hardly arrange for the sequoia trees, which are mere unconscious things, to live four thousand years, and cut off man with a lifetime of less than a hundred years. Would such a power have so little judgment regarding values? Therefore men who want to be guided by reason ought to accept the most reasonable conclusion. We think our scientist should have reasoned his proposition through instead of merely flitting around it.

Did Edison Ever Study Theology?

It is difficult to reply to a thinker who skips about so much, and does not follow a coherent line of thought. So we must do the best we can. Mr. Edison, we regret to say, is ungenerous in his attitude toward the Christian church, her theologians and her creeds. The latter two seem to be the special object of his hostility. Again and again he scores them, as if his dislike of them were an obsession.

One might well ask Mr. Edison whether he has ever carefully studied a good standard work on scientific theology, such as Hodge's *Outlines of Theology* or Martensen's *Christian Dogmatics*. Has he ever given painstaking study to the great historic creeds of Christendom? If he ever had, he surely would know that they are merely abbreviated statements of the chief contents and teaching of the Holy Scriptures. Every statement in the Apostles' Creed, the Nicene Creed, the Athanasian Creed can be validated by the teaching of the Bible. Thus, when he scoffs at creeds, his contumely goes back to the Bible. Do the people who treat the historic creeds in this churlish way realize the logic of their position?

"Christ made Christianity, man made the creeds," says our scientist. But does not the critic realize that the Christian creeds are nothing but a summary of Christ's principal teaching? Let him go through the evangelical creeds, and designate one point in which they disagree with the teaching of Christ and His inspired apostles, to whom He promised the guidance of the Holy Spirit.

Again our scientist says: "The termination of the word theology is wrong, anyway, because theology, heaven knows, is not an exact science."

How Does He Know What "Heaven Knows"?

He is not even sure of immortality; therefore he cannot be sure of such a place as "heaven." Besides, is there an "exact science"—unless it be mathematics? Even in the latter science there are figures that have to be followed by the plus sign, or else they would have to be run out *ad infinitum*.

As to physics and chemistry, have scientists actually found out in the last two or three weeks what matter is? Are there really electrons? Is there a universal ether? Or is matter composed only of "centers of electrical energy"? Is it not a fact that physical science is very uncertain as to the ultimate composition of matter?

Edison is a chemist. Who was it that said some years ago that he did not know whether electricity is a substance or only a force? If our information is correct, it was Mr. Edison himself. Thus when we come to deal with things ultimately—with *noumena*—there are no exact sciences in the sense in which Mr. Edison used the terms.

As for theology, its data are just as clear, abundant and valid as are the data of many of the physical sciences. Theology is the science of religion; and religion is a universal phenomenon. There are comparatively few people who are chemists, physicists or biologists, but the vast majority of the people of this planet are religious. Ought not so universal a phenomenon to be investigated in a scientific way, the material classified and correlated, and the legitimate inductions drawn therefrom? That is science in any sphere.

And, moreover, millions more people have had a Christian experience by which they have received inner assurance of truth and pardon and salvation through Christ, than have ever performed experiments in physical laboratories. One would think the scientific mind would want to look deeply into such an experience and analyze it and find its basis in reality. That is the business of theology. Thus it is not true that the subject-matter of theology is something nebulous and uncertain—save to people who have never given it scientific and experimental investigation.

Edison Has His Own Creed

Several tributes are paid to Christ by Mr. Edison, although he comes very near placing Him in the same category as Buddha and Confucius. Edison says that he is "a full subscriber to the moral code of Christ, as to all true moral codes."

So, just to twist him a little, we must remind him that he has a *creed* of his own, after all—is even a "subscriber" to one. He commends "the Christ-idea and what Christ did." He holds that the religion of Christ is characterized by "beauty and constructiveness." Christianity, he thinks, is "the most beautiful of human conceptions"; and "Christ made Christianity."

We are glad for all this testimony. It has its value in the present crisis. But it is certainly hard to harmonize with what Edison holds throughout his argument. He wants no creeds, no theology, no science in religion; yet he wants Christ's moral teaching to prevail, and he thinks that Christ was the world's best example and moral teacher.

But Christ taught many things besides what Edison wants us to accept. For example: "He that believeth and is baptized shall be saved: he that believeth not shall be condemned"; "I am the way, the truth and the life: no man cometh unto the Father but by me"; "I am the resurrection and the life"; "I ascend to my Father and to your Father"; "And I, if I be lifted up,

will draw all men unto me"; "I always do the will of my Father."

Mr. Edison declares more than once that we have no sufficient data for believing in the immortality of the soul or the future life, though he thinks the probabilities point in that direction. But he must have forgotten, when he dictated his article, that the Christ whom he esteems so highly taught the doctrine of the future life in the most positive and explicit terms.

Now, if Christ was mistaken in these celestial matters, how can Edison consistently admire Him so much? On the other hand, if Christ purposely taught error, or pronounced positive judgment on matters that He knew nothing about, Mr. Edison is inconsistent when he bestows such high praises upon Him.

Mr. Edison is said to have sanctioned this statement: "The creeds have come to an end and religion is beginning."

To say the least, that is a hasty and unwarranted judgment, and unnecessarily harsh. When we think of all the saintly people who have lived since the beginning of the Christian era, what an ungenerous thing it is to say that religion "is just now beginning"!

Then, too, the men and women who have accepted the evangelical creeds have lived the best lives and made the most heroic sacrifices for the welfare of humanity.

When we try to grasp the religion which Mr. Edison wishes to substitute for that of the Christian creeds, we find ourselves clutching at thin air, unable to get hold of anything definite. He is not even sure of the soul and its immortal nature. He says not a word about the pardon of sin, salvation from sin, cleansing from its defilement, justification by faith, salvation by grace, the shedding of blood for the remission of sins, Christ's life given as a ransom for many, expiation from sin, the resurrection of the body, and many other doctrines which were the main themes of our Lord's teaching. All these great doctrines are integral elements of that Christianity which our scientist calls "the most beautiful of all human conceptions." Yet he ignores all of them, and teaches only common worldly ethics which are far below the ethics of vital Christianity.

Now, to be just as fair as we know how to be, we rejoice in the fact that our eminent scientist thinks that the balance of evidence is in favor of the existence and perdurance of the soul, and that he is willing to come out frankly before the world and declare his creed. On the other hand, we are saddened that he puts so many clubs into the hands of unbelievers with which they may belabor the Christian church, which, whatever her faults, has been the one institution that has brought the knowledge of Christ and immortality down through the ages.

The Lessons Edison Teaches Us

And what important lessons do we learn from Mr. Edison's venture into the theological and spiritual field?

First, we learn that physical science can neither prove nor disprove the reality and immortality of the soul. It has not the data, not even the terminology, to furnish such proof. The soul (mind) is not material essence. It is an entity of a different sort altogether, although so constituted as

to be intimately connected with the material world. In dealing effectually with the mind, we must be able to think and speak in terms that are very different from the terms we use in treating mere material and mechanical things. Moreover, the chemist and the physicist cannot analyze and weigh the mind. Physical science lacks the tools with which to determine facts that belong to the psychological, ethical and spiritual sphere.

Secondly, we learn from this disquisition that reason can go further in its treatment of the soul than can material science. We note that, whenever Mr. Edison applies reason to his thesis, he begins at once to say that the preponderance of evidence is in favor of the existence and immortality of the soul, as, for example, when he

reasons from analogy and the universal religious intuition. He shows that it is unreasonable to think that matter is indestructible, while that higher entity, the human intelligence, should become *non est* after a few years of conscious life.

Thirdly, and most important, we learn the need of a special divine revelation and a spiritual experience. Where Mr. Edison's science fails and his reason walks haltingly, there the Bible speaks with no uncertain sound, and with a voice of positive assurance that is most refreshing and comforting by way of contrast. Says one of its inspired writers: "For we know that, if our earthly house of this tabernacle be dissolved, we have a house not made with hands, eternal in the heavens."

But that is not all. From Christian ex-

perience we may know that the Bible is true. No one ever comes humbly and penitently to Christ, willing to receive the truth from His hands, but he *knows* of the doctrine, whether it is true or not. And with this experience of the divine truth of the Bible comes another precious experience: the converted person knows that he "has tasted of the powers of the world to come." He knows that he has received "the gift of eternal life," just as Christ promises to everyone who believes on the Son of God.

So, what physical science fails to know anything about, and what human reason sees dimly, that the biblically and spiritually enlightened person knows by experience—an assurance to which millions of Christian people will gladly testify.

Thomas A. Edison and Religion

By Rev. Solomon Birnbaum, A.M., Chicago

MR. EDISON is paying the penalty of fame. The demands upon him are very great. Not only do people desire him to instruct them in the mysteries of science, they also go to him for revelations in religion. Being a friend of the people, and thinking that he may help them by expressing his opinion on this subject, he is ready to do so.

No Man is an Expert in Everything

We are glad to have his answer to the question: Has man an immortal soul? His thoughts breathe a reverence worthy of the subject. Yet in many points we cannot but disagree with the distinguished scientist. No man, be he ever so versatile, can be an expert in all things. We humbly bow to him and to his mighty achievements in the realm of science. When he speaks of these things, we will listen to him in the spirit of a disciple. But this question belongs to a different sphere. For an answer which is to be at all satisfactory, we must go to teachers of a different kind. We do not say that by his fine sensibilities he may not be able, instinctively, to distinguish what is truth or error in religion. That gift we believe is a heritage of most men.

The most unscientific may in like manner instinctively discern what kind of machine is good for his purpose or otherwise without fully knowing the science of its mechanism. But this mere ability to discern between what is useful and what is not does not qualify anyone for a position of authority in laying down rules for the guidance of others with use of these articles. It would be presumptuous and would result in trouble. Dollars and cents would be involved. Firms interested in the manufacture and sale of those contrivances would take up such statements, if untrue, regarding their interests and fight them in court. No such thing, however, can happen in religion; therefore any well-known personage, whether qualified or not, may be interviewed and may give forth his opinions unchecked in regard to subjects on which he has spent very little time and

thought, and can broadcast them without fear of troublesome consequences in a material form.

The trouble is that, in spite of insistent claims to spirituality, people are much more afraid of material consequences than the moral and spiritual. The fault lies not so much with the person interviewed, who does not wish to expose himself to the charge of pride and lack of sympathy with the public, as with the interviewer.

Another Kind of Genius Needed

To say something really new and true regarding such high and vital matters as religion and immortality of the soul or the foundations of morality, one must be a genius of a different order than that of the scientific. One needs to be a prophet of God. Just as much as a pioneer in science must be a genius in his realm, and give himself up wholly to it, so must the revealer of mysteries concerning the soul and the divine. Neither nature nor heaven will reveal their secrets to the thoughtless and profane. It is a popular fallacy to assume that because a person has acquired distinction in one line of pursuit, he is equally qualified to speak with authority on an-



Rev. Solomon Birnbaum

other. The contrary is proven by psychology and practical experience. The fact that one has given himself over completely to one kind of pursuit will naturally incapacitate him for doing justice to another. Many instances can be given where men, having done things worth while in one sphere, have been total failures in another.

Does Mr. Edison Ever Go to Church?

I know something of the church and its ministers. I have heard many preach and sometimes preached myself, yet I cannot remember one instance where Mr. Edison's criticism is justified. None of the ministers I know are "hair-splitting"—metaphorically or any other way. Mr. Edison reveals no secrets at all.

We all are well aware of the fact that hair-splitting is a profitless pastime. Our purpose is to leave it alone and do something worth while. That popular accusation of hair-splitting is altogether unintelligible to anyone knowing the Christian ministry. Because certain phrases in its vocabulary are strange to some people, they immediately give up in despair, grasping at the convenient excuse "the preacher is hair-splitting." Granted the Christian message should be as plain as possible, but there are hundreds of opportunities whereby any man can make himself acquainted with the few peculiarities of the preacher's phraseology—the Sunday-school for the children, the Bible class and the church for the adults.

Science, too, has a vocabulary of its own. Mr. Edison would be the last to expect a discourse of his on the radio or any other subject to be understood by people who possess no other vocabulary than that of the dance hall or pool room.

What Makes Theology?

After accusing the preacher of hair-splitting, Mr. Edison advises him to split off religion from theology. Does he want him to preach religion without God? He cannot mean that; and if he does not object to the mention of God, then he must let him say a word (logos) about God

(Theos) in order to make himself intelligible as to what he means by that term—but then we have (Theos and logos)—theology.

If we go on to explain our thought as to man's relationship to this Supreme Being—we have more theology. This Supreme Being, if He is really "supreme" (unless we use this term very loosely), is found to have something to do with our moral life; and a little more thinking and experience will show that every phase of human action is related to and judged by our attitude toward this Being—otherwise it could not be called "supreme." Finally the conclusion will be reached that theology, far from being a sort of side-product, has really become the heart of the matter, both in religion and morality.

Mr. Edison would like to see humanity reduced to the state of early infancy in matters of religion. In that stage the infant calls "Da-da" to every man and "Ma-ma" to every woman who attracts his attention. In later development, he learns to discriminate between his "Dada" and "Mama" and other people. Still later, if lost, he may even be able to give to an inquiring policeman the name and address of and further particulars concerning the people who happen to be his "Dada" and "Mama."

That is progress! Mr. Edison, however, the herald of progress in science, objects to any such thing in religion, beyond the stage of early infancy. He would allow man to have a kind of hazy feeling toward the Supreme Being, but to say more about Him, he considers altogether unnecessary and

injurious.

Consider the Foundations

Morality is the greatest and the most important structure mankind is engaged in rearing in this world. An edifice, in order to stand the upheavals, both atmospheric and in the bosom of the earth, must be strong in its foundation and strong in its construction. Mr. Edison, however, is of the opinion that by just telling the boys and the girls to "be good," and convincing them that their own happiness depends on it, without further "whys" or "wherefores" everything will be all right.

But a building without adequate foundations must soon fall. The pillars may be hidden deep in the earth and invisible to the superficial observer, yet they must be there. The only foundations for true morality is law, sanctioned by the highest authority—the *God of love*; the highest and most reasonable love—the love of God. During the beginnings of religion, stress is laid upon law—though love is not wanting. The gospel foundation is love—though law remains close by as a safeguard. An edifice reared without these foundations is like a house built upon sand.

Perversion of the Golden Rule

Mr. Edison speaks as if happiness is the only criterion of the right and wrong of man's endeavor, and that the Golden Rule is the road to such happiness. The Golden Rule apart from the Ruler is *not* the road to happiness. Without Him the Golden Rule will degenerate into the rule of gold. Christ is the exemplification of a follower

of the Golden Rule and that brought Him to the Cross. Without the "Father" the cup would have been bitter indeed. Only His perfect trust in God as His Father, made even the bitter cup sweet—and only thus the Golden Rule became His road to happiness.

Mr. Edison also thinks that by turning the church into a sort of orphan asylum and by just teaching the children to behave nicely without reference to father and mother and home, they will pass out rejoicing upon the road of perfection. But this is certainly a mistaken idea. The only natural sphere for the normal and happy development of young life is the home, and the only thing that can convert the world from the cold and stern environment of an orphan asylum into the sympathetic love and tenderness of a home is faith in God as our Father.

As a Man Thinketh!

At the bottom of this shallow thinking on religion and morality is the apparent immunity from the consequences of such carelessness. Behind this is the insidious materialism which calculates that things which cannot be computed by dollars and cents are of little consequence and therefore that it does not matter how a man thinks; while in the scientific and economic realms, the consequences of unsound thinking will soon be showing themselves in material loss. Yet there is an inexorable logic in these things—"As a man thinketh in his heart so he is." The results of his thinking—whether good or evil, true or false, will in due time bear fruit accordingly.

"Give Me a Man!"

From a sermon on I Samuel 17

By Rev. Bernard Guy, Northwood, Ia.

GIVE ME A MAN" and Israel had no man to give! For forty days that challenging cry had come across the valley from Philistia's champion, Goliath. Forty days during which the terror of Israel was increased forty times. Forty days in which to admit defeat.

But on the other side of that valley among the Philistines, confidence increased. For them also, forty days during which they tantalized their enemies. Forty days in which to whet their appetites for a complete overwhelming of Israel.

This champion was a terrible opponent. The sight of him caused the stoutest heart in Israel's camp to flutter. He had a spear, the head of which weighed six hundred shekels of iron. His staff was like a weaver's beam.

"Give me a man, that we may fight together." And Israel didn't have a man. Yes, here is Saul. Head and shoulders above his fellows, and within him a heart that was as stout as the next man's. He did not volunteer, and this was no place for one to be forced into a conflict which promised certain death. It called for a volunteer, not for a conscript. Here is Jonathan, son of the King. But

what could he do against that giant?

The days dragged on. The Philistine is in no hurry to end the farce, and Israel is afraid to lead in the attack. They had no man to meet that aggravating challenge; no man big enough; no man stout of heart enough; no man clever enough.

"Give me a man, that we may fight together, for I defy the armies of Israel this day." And then the challenge was answered, the man was produced, and he was *God's man*. Israel's God produced him from the most unlikely place, but then that is a way which Israel's God has of doing things. He fathomed in the most unpromising characters the elements He needed to further His cause. He called a shepherd from the hills of Midian to lead from Egypt the sons and daughters of Jacob. In the person of His Son, He called a tax-gatherer to write the Kingdom Gospel. It was an ex-fisherman who preached the great Pentecost sermon. It was a Pharisee who, halted on the Damascus road, was changed into one of the staunchest followers of the Cross.

So Jehovah had a man for Israel's need. Hardly grown to maturity he came from the field and the flocks. There was a smell of earth about his garments. He certainly

was not equipped according to the fashion of the times for fighting giants. He was unwelcome in the camp too, at least among his kinsmen. He was the youngest in his father's family and his brothers held that against him. He ought to be back tending their father's sheep.

Look at him again. What is that this man is carrying? He has a number of packages. Accoutrements of the warrior? Helmet, coat of mail, greaves of brass, a spear, and a shield? No, they are *groceries*! Ten loaves, an ephah of parched corn, and ten cheeses. Strange things for a warrior to be burdening himself. But this is God's man remember, and God's men are never above the honest task, no matter how humble it may be. Somehow the homeliness of these packages, the courage and faith of the bearer, and Israel's need are closely bound together.

And here is the lesson, when we as God's children have done what we and the world think a remarkable piece of kingdom work, may be He will honor us by calling us to carry the "loaves and the cheeses." Doing this for Him is far and above that which is done in the strength of the "flesh," and sometimes is preparatory to the slaying of giants.

The Muse Takes to Unusual Themes

A Question

By Ina Pearle Whaley, Marshalltown, Ia.

I sometimes wonder, Christian, as down the street we go,
And pass the noisy blacksmith shop, and hear the heavy blow
Of his hammer, as he strikes the iron, and note his earnest zeal
In doing his appointed work,—I wonder what we feel?
I wonder, do we ever ask,
"Is that the way I do my task,—
My task of serving Christ?"

When in the marts of trade we stand and watch the eager throng
Of workers, as about their tasks they quickly pass along,
Do we think of what 'twould mean to them should they as careless be
Of doing work assigned to them as oftentimes are we
In doing what our Master asks—
In working at our ordained task—
Our task of serving Christ?

'Tis so in all the walks of life, where men their tasks pursue
To gain the riches of this earth; but, Christian, is it true
Of us, who know Christ's power to save, whose bond-slave we should be?

Do we put forth our very best for Him in service free?

Oh, thoughtfully, now let us ask:

"Do we thus do our blessed task—

Our task of serving Christ?"

The Press

By Rev. W. C. Carter, Fort Valley, Ga.

The press should labor for mankind's uplift;
Should preach the risen Christ, proclaim His love;
Should covet earnestly the highest gift,
And seek the light and life born from above.

The press should wholly consecrated be
To God, the Author of redeeming grace,
And seek the paradise His prophets see,
The better home for all His chosen race.

To lead the nations to the living way,
The press must have the Christ-anointed eyes,
And on God's altar lay from day to day
Itself a willing, living sacrifice.

The press should follow life's effulgent star
Whose healing rays illumine ev'ry zone;
Should teach the sons of men sin to abhor
And worship Him who sits upon the throne.

The conquest of the world it should desire,
And earnestly the living Word proclaim
And burning with the pure celestial fire,
To all the nations cry, "Behold the Lamb."

*Mr. Carter is a Congregational minister, eighty-one years of age. He has read the Bible through 111 times and finds it ever new and enlightening. He is right as to what the press ought to be and ought to do, but he and 'the rest of us' will have to wait our Lord's return for its realization.—Editors.

The Agnostic

By Harry Halbisich, Chicago, Ill.

'Tis writ that ere the dawn of time,
Content in the primordial slime,
I basked; however this may be
No consciousness illumines me.

'Tis told that oft the yawning deep
I roam'd, and there my fossils sleep;
This may be truth, I cannot say—
No guiding spirit points that way.

'Tis vouch'd that in my native air
Of ages gone, no thought or prayer
My prisoned brain did ever flee;
This, no Intelligence tells me.

'Tis said that once in heaven's breeze
I fled, like Tarzan, to the trees;
The how or why, I do not know,
A Presence ne'er has told me so.

What neither hope nor memory,
Nor seraph hath revealed to me,
For theories that men conceive,
Shall I exchange what I believe?

Painted Houses

By Florence Belle Anderson, Norwalk, Conn.

The house where I lived in my childhood hours
Was old-fashioned, and sweet and quaint,
But the weathered boards of that home of ours
Had never known brush of paint.

It was simply a home of "the good-old days,"
Its timbers all hewn by hand;
'Twas built to withstand all the wind's wild ways
And staunch did that old house stand.

But I yearned in my little childish mind
For a house of some gorgeous hue;
For a "painted house" and I hoped to find
That wonderful dream come true.

Ah! much, Ah! much, have I learned since then!
A devil may seem a saint;
For our foolish eyes are blinded when
We live in a "house of paint."

It was honest, that house, and the folks inside
Just plain, as real folks should be;
They scorned all pretense, and they hated pride,
And they lived so that men could see.

In a "painted house" I live today,
And people are painted too;
I can't believe what their red lips say,
And God only knows what they do.

I'm tired, so tired of the painted things,
It covers up people so,
I sit oftentimes, and my memory brings
That home of the long ago.

The words of the songs published on this page in the February issue are not copyrighted, so far as we know, but no experienced song writer would assume to use them without permission of the author in each case. Inquiry at our office will secure their local addresses.—Editors.

The Pastor and Evangelism

By Rev. W. H. Rogers, D.D., Wichita, Kan.

WE RECOGNIZE the New Testament distinction between the pastor and the evangelist. Many are called to the work of evangelism who have no pastoral qualifications; but I am not prepared to say there are any divinely called pastors who have no evangelistic ability and opportunity.

The Lord Jesus Christ gave to the church one task. He made that task imperative. He laid upon every disciple with-in and without the pastorate, the responsibility of soul-winning. The man who has not discovered that passion for souls has not found the Spirit of his Master, and should not be in the pastorate. The man who has lost that passion, whatever else he may be, is a backslider in heart. The "Great Commission" still stands on the statute book: "Go ye into all the world and preach the gospel to every creature," and it was repeatedly emphasized by the precept and the example of Him who gave it. "For the Son of Man has come to seek and to save that which was lost"; "As the Father hath sent me, even so, send I you into the world."

Let me ask your consideration of three things related to our theme:

First: A Change.

Second: A Misunderstanding.

Third: A Misdirection.

The Change

The times have changed. Many of us remember when communities eagerly anticipated the special evangelistic meetings. It was not difficult to command the attention of large numbers of the unconverted. The mere announcement of the same would be sufficient publicity. Today, with few exceptions, the church is finding it difficult to secure any noticeable attention of the people at special gospel meetings. Those who come are largely from the Bible school or Christian home. We are glad to have them, but the plea of the average pastor today is, "How can we reach the masses of mankind who never give the church a passing interest?" That is the problem for which few have found a solution.

This problem is augmented considerably by the difficulty to get the church membership to assume their responsibility in the work of soul-winning. It is easier to raise a thousand dollars to pay an outsider to do their evangelistic work than to get the members of the church to give one hour to the sacred task. It is less difficult to get the congregation to enthusiastically sing, "Throw Out the Life-line" than it is to get them to carry "the life line" outside of the comfortable sanctuary. It is not a hard task to lead the worshipers in "O for a Thousand Tongues to Sing My Great Redeemer's Praise," but it is beyond the ability of the average pastor to persuade them to use the one tongue they have in

witnessing for Christ. We are only going to meet the problems of these changing days by giving the tongues we have to the proclamation of the Saviour's grace and our hours as well as our gold.

The Misunderstanding

In recent years there has grown a false conception of the gifts of the Holy Spirit for the church or a failure to distinguish between evangelism and the methods employed by the evangelist. Some pastors



Rev. W. H. Rogers, D.D.

and teachers (recognizing the office as one), entertain a feeling almost amounting to contempt for the evangelist. The evangelist, on the other hand, often manifests a suspicion of the pastor. This is wrong and displeasing to God, and contrary to the teachings of the New Testament.

In some instances there may be cause for it. Many evangelists worship at the shrine of statistics. They give little instruction and counsel to the groups who go forward. They produce excitement, but little spirituality. They have more heat than light. They have been intent upon filling the roster of the church with the names of those who are strangers to the grace of God. These soon lapse into the world and become hypocritical—a condition they so vigorously protested against in the early part of the campaign. It would have been better if they had made their protestations in the last week of the crusade, and then matched them by an insistence upon each individual being genuinely saved and able to give a reason for the hope that is within him.

Added to this, have been the false reports in the newspapers as to the numbers who came forward, many of whom only

came to give public expression of their willingness to co-operate in the campaign, or who raised their hands for prayer. Also the supposed numbers who attended the meetings, generally understood to be beyond the capacity of the house.

Then oftentimes the questionable methods and pressure brought to bear upon the financial part of the meeting, have had much to do with the misunderstandings which have arisen between evangelist and pastor, and the same have left no small burden upon the church when the revivalist was gone.

On the other hand, some pastors have been jealous of the evangelist, and seemingly afraid their people might lose the love they have for him, by giving it to the evangelist. They have not given the support to the meetings they should have done, and they have raised petty criticisms against the methods and the messenger, and the work has suffered. Many of these misunderstandings will quickly disappear when we lay to heart the profound word of the Holy Spirit in Paul's epistle to the Ephesians, fourth chapter, verses 11 to 16:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ: till we are all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The ministry of both pastor and evangelist lies wholly within the church, of which Christ is the Head. In the purpose of God, such a ministry is for the perfecting of Christian character. When both see that, it will matter little who the instrument is, in the performance of the task. Certainly the evangelist will not think himself wholly responsible for the ingathering, but he will see that the plowing, sowing, and waiting have been done by the godly man and people who called him to assist in the joy of the harvest, and the both will say: "One has planted, another watered, but it is God that giveth the increase."

Misdirection

I am afraid many pastors are content to lop off the branches, instead of laying the axe to the root. They are directing their thought to conduct rather than conversion.

Instead of denouncing sin and preaching Christ as Saviour from all sin, they are talking of the weaknesses and imperfections of society, and attempting to substitute hygiene, boy scout, and physical welfare movements for the Cross of Christ.

I do not question the good of these movements, but I plead for "first things first" and for the pastor, above all others, to lay emphasis on these "first things."

I call your attention to the fact that all great moral movements have had their source in the message of redemption through Christ. All genuine reforms have always been preceded by the proclamation of the Cross. There is nothing in the New Testament and nothing in history to encourage the view that this world is ever likely to become an ideal dwelling place by means of enlightened human effort. The events of the last decade have underscored and emphasized the Master's word to Nicodemus, "Except a man be born again, he can not see the kingdom of God."

Furthermore, experience does not show that men are made good by improving the outside of their life or their environment. It is the "new man" that is needed, but he must be the "new creature" in Christ Jesus, and such a man is the product of the regenerating influence and power of the Cross. With that redemptive message, Paul changed the moral map of the world—and an uncompromising, blood-bathed, and dynamic preaching from the pulpits of our land will change it today.

Woman suffrage, the 18th Amendment, and sex-hygiene, have not kept your youth from crime. The crying of "Peace, Peace" has not transformed society. Social betterment has not kept our jails empty. When we have done everything to put the Bible into the school; censored the movies; demanded respect for the Sabbath, we have only touched the surface of things. We need to proclaim an Omnipotent Christ who died to save men from their sins, and we had better begin there. Emphasize these other things to the exclusion of the Cross, and we merely build a dam without shutting off the head waters, or mop up the floor without turning off the faucet.

Ideal Evangelism

Having discussed these phases of the subject, let us turn our attention toward ideal evangelism, by which I mean the contagious evangelism of the individual pastor. Such evangelism is not a matter of mere method or machinery. It is purely a matter of spiritual mood and passion. There is one text in the Bible from which a sermon on ideal evangelism could be eloquently preached. It is found in Romans 9:1-3:

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Have you ever pondered over this utterance? It surely means to enter into the passion of our Lord. When the pastor strikes its keynote in his daily life and pulpit ministry, many consecrated souls in his charge will join the holy crusade.

The minister must kindle the flame, and then the fire will spread through the congregation, for there is where the evangelistic work will be done, among and through the people. The New Testament never contemplated the conquest of the world by public oratory. To the primitive church such a thing was out of the question. Services such as we hold in our churches on Sunday evening were never dreamed of or planned. The early church was hunted and haunted by persecution. Most of the services were held in secret. Her sanctuaries were places of peril. The only persons present were devout believers. An evangelistic address would have been out of place. Yet despite these conditions, the early church was a passionately evangelistic church. Its members rejoiced and its persecutors complained that its teachings were spreading like a wildfire sweeping the prairie.

The Cross the Sign

In the third century the Roman Empire surrendered unconditionally to the triumphant church which had preached the gospel of Christ and Him crucified, the power of God unto salvation. The church had conquered, not through large crowds attending its services but by the witnessing of the saints and their influence in the world. The secret of their success is found in their passionate loyalty to the Master, their love for one another, their indifference to their own safety, their utter disregard of worldly success, and their willingness to be the comrades of the Saviour's passion. That is ideal evangelism, and the pastor has much to do toward engendering the spiritual passion that leads to it. It is his task to "feed the sheep," which can only be successfully done in an evangelistic atmosphere. Such a ministry will solve the problem of controversy, beat back the spirit of materialism, raise the spiritual thermometer of the church, and bring the dead in trespasses and sins, to life.

Do we know anything of that passion? The Bible is full of it. Andrew, Peter and Paul knew it to a marked degree; so did our Lord Jesus Christ. Hear His heart-breaking cry, "O Jerusalem, Jerusalem, how often would I have gathered thee as a hen gathereth her brood under her wings..." Habakkuk knew it: "O, Lord, revive thy work in the midst of the years; in wrath, remember mercy." Isaiah knew it: "Ho, every one that thirsteth, come." Moses knew it. Remember all he had given up for the slaves he had set free. Recall how he had suffered at their hands for all his service and self-renunciation. Think of their murmurings against him, and then listen to his prayer, "Oh, this people have sinned a great sin, and have made them gods of gold, yet now, if thou wilt forgive their sins—; and if not, blot me, I pray thee, out of thy book which thou has written."

When our church members hear us praying like that, they are going to catch the accents of Calvary in our voices. When they detect such agony in our souls, they are going to make us the subjects of their fervent prayers. When they see the marks

of the dying of the Lord Jesus, they will come to believe it is a time of holy crisis in the church of the Living God, that it is the Waterloo of Christ or the Devil, and it is time for every "Blucher" to bring up his reserves and march forward to victory.

The Holy Spirit the Power

What methods shall we pursue to attain this goal? In our preaching, I need not say to you that we should wholly rely upon the Spirit of God, and look to Him for power over the minds of men. The Cross is the sign and the symbol of the church's conquest, but the Holy Spirit is the power by which to push the interests of the kingdom to the last deserted corner of the world. "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts." While we proclaim the message of the Cross, let us not forget the "flaming tongue."

Then we shall select our themes, prepare our sermons, go before our people and deliver our souls in the communion of the Holy Ghost. And when we've done that, we'll leave everything to Him, knowing it is His business "to take of the things of Christ and show them unto us" and to "reprove the world of sin, of righteousness, and judgment." We are but His instruments to do His will.

What is it that is upholding us in the work? Our salaries? Then a business offer with a larger salary will prove a sore temptation. Is it our own fleshly enthusiasm? Then we'll have our moods that will drive us to the juniper trees of despair. We'll grumble about empty pews. Our pride will be hurt but not our zeal for Christ. We'll rail at small congregations and it will not be the fault of those we chide. It will take very little to move us to other fields, regardless of the will of God in the matter. But if we are upheld by the Holy Spirit there will be no evidences of weariness in the work. The song of victory will be heard in our ministry, and our burdens will become as wings to bear us to the throne of grace.

Then we need to preach those truths which lead to conviction and repentance: Christ and Him crucified as the substitute for sin; the terrible power and guilt of sin; the certainty that every transgression will be punished; salvation by grace; the love of God in Christ for the vilest of men. The Holy Spirit can and does bless such themes and the multitude will be drawn toward the ministry of the church which proclaims them, like waters swayed by the moon.

Christ Our Example

In closing, I point you to the great example of the Christian ministry—the Lord Jesus Christ. He knew why He came into the world. If an archangel had challenged Him for His purpose, He would have instantly answered, "Wist ye not that I must be about my Father's business?" "For the Son of Man is come to seek and to save that which was lost." When He came to His farewell, He could say without contradiction, "I have glorified thee on earth; I have finished the work thou gavest me to do."

Brethren, if we are sometimes tired and spent in the agony of our yearning, remember it is the price paid by prophet, patriarch, apostle,—and the *Son of God*. When our souls so travail they shall bring forth new life and Zion shall prosper. "They that sow in tears shall reap in joy."

When His disciples saw Him in the temple, a passage from one of the prophets sprang to their lips, "The zeal of thine house hath eaten me up." His meat was to do the will of His Father. Hungry, thirsty, or tired, or all three at once, it made no difference. He was ever intent on His mission, "To seek and to save that which was

lost." He drenched the city with the tears which He shed over sinful men. He moistened the olive trees of Gethsemane with the sweat of His soul, and stained His brow with the blood of His passion and suffered from a broken heart on His Cross of shame.

Keeping the Morning Watch—With Whom?

By Rev. J. D. Eggleston, M.A., President, Hampden-Sidney College, Va.

RETURNING from a student Y. M. C. A. conference, a college boy said of one of the leaders, "I cannot understand Mr. Blank. He was attractive and fine-spirited, but it is hard to tell what he really believes. He does not believe in the Bible as the very Word of God, or in Jesus Christ as you and I do. But he keeps the 'Morning Watch.'"

"What Christ does he worship?" I asked. "He keeps the 'Morning Watch'; with whom does he keep it?"

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.

He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.—2 John 9-11.

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall

be according to their works.—2 Corinthians 11:13-15.

Who is a liar but he that denieth that in the Father. And this is the promise that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and he hath promised us, even eternal life.—1 John 2:22-25.

The Problem of China

By Rev. William H. Hockman*

Director of the Missionary Course of Moody Bible Institute

The Present Situation

Readers of the papers are aware that China is in a state of turmoil, involving not only her domestic peace, but relationships with the western nations as well. Most westerners have long been under the impression that China is in a chronic state of disorder, but comparatively little interest has been shown in that country until a tide of anti-foreign feeling began to assert itself in such violence as has made residence in the interior difficult and led to official action by various western nations in removing their nationals from the interior to safety at the coast.

A clear understanding of China's affairs is difficult for one who has not resided in the country and become acquainted with her methods of thought and the tendencies during recent years.

As the situation presents itself to the average westerner, it is something like this: China is in a state of turbulence; anti-foreign sentiment has increased, necessitating the retirement of foreigners from the interior provinces; a demand is being made for the abrogation of treaties and the recession of special rights hitherto enjoyed by western nations; a foreign concession at Hankow has been taken by the nationalist army and the residents compelled to flee to Shanghai for safety; missionaries and business people of all nations are making an effort to get out of the interior at the earliest moment; extensive preparations are

being made for the defense and the retention of the foreign concession at Shanghai, the British taking the prominent part in preliminary military preparation for its defense. While the anti-foreign sentiment is not expressed by such violent means as during the time of the Boxer uprising in 1900, the sentiment is perhaps stronger and more general than at that time.

Two Aspects of the Trouble

It should be understood that there are two distinct aspects of the China situation or two groups or kinds of trouble, the interior disorders, and the anti-foreign movement. In one sense, there is no connection between these two, yet in another sense there is a vital relationship, as will appear in our discussion. Certain relationships with outside nations have led to the internal disorder, and this has paved the way for the anti-foreign movement.

Interior Disorders

First, the internal aspect of things. Most readers will recall that China had a stable political and social organization dating back nearly 2,000 years until the time of the revolution in 1911. Following the revolution an attempt was made to establish a republican form of government, with what success the succeeding fifteen years have revealed. A country schooled to a certain type of oriental monarchy, with such a vast population, could not institute democratic government at one step.

Following the revolution the process of disintegration began. Various attempts at a national government were unsuccessful,

owing to jealousies of leaders and groups, resulting in a series of party struggles, small rebellions and strange irregularities, similar to some of the South American republics. National government has completely disappeared, while small groups have from time to time asserted themselves as the "government." These have in no sense represented popular opinion or choice, and their authority has extended little farther than the walls of Peking. Indeed it has frequently happened that the "government" has not been able even to look after or to protect itself, and its officers have repeatedly taken refuge in the foreign legations.

Following the disappearance of national government, provincial government has also degenerated, giving opportunity for local strike and the rise of small military groups, each contending for advantage and personal enrichment. If you can picture our own country with no national government at Washington, no organized state governments, no legally elected county or municipal authorities, but the whole country controlled by gangs of armed robbers, you will have some faint picture of the internal conditions of China. Within one province there may be ten or more groups of armed men each contending for the important cities where they can reap the largest harvests from special tax levies or direct looting. To depict the injustice, violence, immorality, and general demoralization of industry, agriculture, and social life, would require a volume, and can only be given a passing reference.

*Mr. Hockman, the author of this article, was for twenty-five years a missionary and Christian educator in China.—Editors.

It will probably be a matter of astonishment how and why an old nation with such traditional respect for law and order should so quickly degenerate into social chaos, with every man's hand seemingly lifted against his neighbor.

The explanation is not difficult to give. The downfall of the old system and the ensuing state of disorder have resulted from the introduction of "liberal" ideas from the West. The old Chinese social and political structure rested upon a clear and definite system of philosophy. A new philosophy of life has been introduced in recent years, of the modern type, transmitted from our western centers of learning, the sum and substance of which may be stated thus: man is a product of materialistic evolution; he possesses no soul as a separate entity; there is no assurance of the existence of a personal God or of a future life; there is no such thing as sin, and no impending judgment; man differs from other animals only in the degree of development; when he dies and his physical organism disintegrates his personality comes to an end.

This philosophy has been poured into the rising generation in China for the past twenty-five years and has produced its natural fruit, in that the old traditions have been thrown overboard, social and religious restraints shaken off, and the younger generation launched out on the sea of unrestrained individualism.

More recently the extreme type of this philosophy, known as bolshevism, has been introduced into China from the north, finding a well prepared soil in the large army of students and the discontented laboring groups. For the past five years bolshevik agents have been working systematically through the educational system of China, propagandists traveling throughout the country organizing student groups and laying the foundation for the Moscow control now so evident in both the nationalistic movement and the anti-foreign agitation.

At the headquarters of the nationalist generalissimo, Chiang Kai Sheh, is to be found one Borodin, the clever, unscrupulous, powerful envoy from Moscow, who is the controlling spirit in the present crisis. Borodin has brought with him a staff of Russian military officers and plenty of money. Chinese officials admit that he has the power of life and death, and is virtually at the head of the present movement. In the light of these facts it will appear that there is a very definite relation-

ship between certain lines of foreign contact with China and the present state of chaos.

The Anti-foreign Movement

Now turning to the other aspect of the problem, the anti-foreign movement, we may call attention to a few outstanding causes. First, the long-standing grievance of the Chinese people because of repeated acts of foreign aggression and exploitation. It is a matter of history that foreign nations have from time to time imposed upon China to the extent of appropriating portions of her territory and gaining special concessions to exploit her vast stores of untouched natural resources.

The manner in which some of these concessions have been taken would not make pleasant reading at present. The Chinese public is aware that the foreign nations have on several occasions given serious con-

and possibly beat us at our own game.

Then a third cause is that of religious antagonism. Like other Orientals, the Chinese have not yet discovered the difference between Christianity and western civilization. They identify the one with the other, and view Christianity as merely the forerunner of what they term western imperialism. The anti-Christian agitators declare that missionaries are all political or industrial agents and have no other ultimate motive than the subjugation of their country to the western powers.

A large proportion of the anti-foreign and anti-Christian agitators are ex-students from missionary and western schools, expelled because of disobedience or undesirable living. It will be easily understood that the same philosophy of life which is tending to produce looseness in our own country has brought forth a more rapid and abundant harvest in that country where

there are no stable Christian standards and well established traditions. The youth of China can best be described by the word "lawless" and their conflict with the administrators of our mission schools has resulted in no small amount of friction. The average Chinese youth today will abide nothing of discipline or control, as may be evidenced in their attitude toward their own parents and their riotous deportment in the schools and colleges.

Whether we consider the interior disorder, or the anti-foreign demonstrations, it is apparent that the one malady afflicting China today is that of unbridled lawlessness, due to that philosophy of life which maintains that every individual may follow his natural inclinations, recognizing no authority in heaven or on earth, with no sense of accountability in either the present life or the future.

How is the Situation to be Faced?

The situation in China is no surprise to those who have lived in the country and have been familiar with developments through the past quarter of a century. As has been pointed out, certain doctrines were introduced which set in motion very definite streams of thought. This new thought-life gradually crystallized into certain movements, and these movements have brought forth their inevitable fruit. While the present crisis has been precipitated rather more speedily than was anticipated, all well-informed missionaries, business men, and statesmen knew it was inevitable.

Persons conversant with the Orient

Moody Bible Institute Monthly



Mob Attacking a British Store in Hankow During the Recent Anti-British Demonstrations

sideration to the division and appropriation of the whole of China. Immediately following the Boxer uprising in 1900 various European powers took steps in that direction by staking out for themselves certain "spheres of influence" which they proceeded to dominate by every kind of measure short of actual military conquest.

A second cause for the anti-foreign sentiment, is the awakening that has swept over the Oriental nations since the World War, resulting in distinct national consciousness, which in turn has given rise to racial antagonism. All the Oriental peoples, the Chinese in particular, have come to realize that the western nations were not superhuman, nor were they themselves doomed by nature to occupy the position of inferiority and subjugation. They have in a sense taken the measure of our western peoples and their civilization, and concluded that they have the natural capacities and resources to develop along identical lines with the West,

recognize that what is taking place in China is more or less indicative of the trend throughout the whole of Asia. Some few months ago a pan-Asiatic conference was held in Japan to consider ways and means of organizing the sentiment of India, China and Japan into definite movements that would lead to the expulsion of westerners from the East. The days of the westerner in the Orient are numbered, so far as maintaining his traditional position of superior overlord is concerned, and the problem which must now be faced is how to retire gradually and gracefully without any serious sacrifice of investments.

It will be observed from the newspapers that Britain has taken the leading part in the defense of vested rights on Chinese soil, particularly at Shanghai, where her investments are as heavy as those of all the other nations combined. It is estimated that the total foreign investment in Shanghai alone amounts to nearly four hundred million dollars. The bolshevik party would like to expel the foreign population and appropriate this wealth. Britain is concerned in the present crisis, because the loss of Shanghai would undoubtedly lead

in a short time to the loss of Hongkong, and the loss of Hongkong would involve such a loss of prestige and influence that her position there would be rapidly followed by similar losses in India. Should the day arrive when British control comes to an end in India and the Straits Settlements, it is difficult to say how the semblance of an empire could be further maintained. While Americans may feel inclined to allow Britain to bear her own burdens and fight her own battles, it must be pointed out that decline of British prestige and authority in the East will carry with it implications of serious significance for the whole Occident, including our own country.

What of the Christian Movement?

While missionary work is very generally and seriously affected by the present anti-foreign movement, yet apart from the organized propaganda carried on by a vociferous minority, the masses are friendly toward the missionary, and at no time in China has there been a greater readiness to hear and receive the gospel. While missionaries will hereafter be called upon to enter the country on the same basis as

foreigners entering our own land, entirely subject to the jurisdiction of China, with no protection from our home governments, it is to be hoped that political and social conditions will eventually become sufficiently normal to make residence reasonably safe.

It is generally recognized, however, that further missionary work will need to be considerably reorganized, allowing the Chinese Christians to carry the greater responsibilities, while the missionaries act as counsellors and co-workers.

Let no one imagine that the evangelization of China is complete! Far from it! Of the population of nearly four hundred millions only one in a thousand can be called Christian. But a few small areas can be said to be evangelized. Great stretches of country, with teeming millions of benighted souls, are as yet virtually untouched.

The present hour is an hour for prayer. If ever the church needed to betake herself to serious reflection and prayer it is just now, as we witness the mind and movement of the great awakening Orient reflected in the Chinese situation.

Bulgaria as a Mission Field

By Rev. Paul L. Mishkoff, Philippople, Bulgaria

IN Bulgaria there are ninety-two cities of which only seven have more than 25,000 inhabitants each. The largest is Sofia, a backward, unattractive town at the time of Bulgaria's liberation, forty-eight years ago, but now in spite of a long series of catastrophic wars is a modern metropolis with 220,000 inhabitants. Not less than half of the people in Sofia are Macedonian refugees, who have come here at various intervals during the last fifteen years.

The second largest city is Philippople, the city of the father of Alexander the Great. It clusters picturesquely about a group of rocky hills rising abruptly out of a broad, fertile plain and has 120,000 inhabitants. Then comes Varna, a rapidly growing port on the Black Sea, with 70,000 inhabitants, and Rouse, on the Danube, with 60,000 inhabitants.

Few Bulgarians, however, live in cities. Eighty-five per cent of the rapidly increasing population live in the villages, where they are engaged in agriculture. Although



Bulgarian Peasants

their methods are inferior to those in western Europe and America the Bulgarian agriculturists are more advanced than any other peasants in the Near East.

The Village Life

The villages in which they live contain from ten to a thousand houses, clustered about a spring, scattered along a gorge, nestling in a sheltered spot by a river, or huddled up against some hill or mountain. About the village are public woods and grazing ground and a large number of private gardens. In the village are a school

and church, one or more little stores, a post office, a telephone and telegraph station, several saloons, often a co-operative organization, and frequently a reading room. Generally speaking, the social life for the men centers about the saloons. The women usually meet only on the streets or in the fields. The houses are small, built of wickerwork covered with mud, and whitewashed inside and out. Each house is situated in a yard, not far from a barn and in

close proximity to the farm animals. The rooms in the houses are small and usually crowded. Often several related families live under one roof, and usually a large number of people sleep in the same room. Hygienic conditions in the houses are bad, and sanitary conditions in the village worse.

Among the peasants the birth rate and the death rate are very high. Diseases abound especially tuberculosis and malaria. Most of the village men are illiterate, but more than half of the village women cannot read or write. There are few conveniences in the homes.

Nevertheless, Bulgaria is a land of life, aspirations and hopes. A restless, impetuous national spirit, ever striving for reforms, improvements and liberation, seeks to express itself in many ways. This leads to tolerance and co-operation, and the Bulgarian is remarkably tolerant. He treats the Jew and Greek, the Turk and Armenian with rare brotherliness and gives a free course to every idealistic movement however grotesque it may appear. He is very receptive and alert, and burns with a desire to find a way to elevate his nation to a place beside Switzerland, Denmark, the smaller northern countries and the other more fortunate and advanced European peoples.

Could there be a better field any place else in the world for a Christian mission? Fortunately the Russian Evangelization Society of New York realizes its opportunity and is putting forth every effort to help in the reconstruction of the country, a task to which all good people in Bulgaria are devoting themselves.

The Nation at the Crossways

Conditions in Bulgaria today present an imperative call and an opportunity perhaps unparalleled in all history of the country for a nation-wide distribution of the Word of God. After the great war Bulgaria is awake and is standing at the crossways. Shall she follow Christ or drift into infidelity.

The swift mountain currents of Bulgarian social life collide and cross and have formed a whirlpool, which at times threatens to suck Bulgarian national life into the abyss of class hatred. Wild winds, raging over the Balkan Peninsula, inhabited by many races, sometimes meet to form cyclones of war and bloodshed. Bulgaria in the center of the peninsula is all too often, by no fault of her own, the unfortunate storm area of these devastating tempests. The supreme problem is to get all the turbulent streams of Bulgarian social life to mingle in one broad, life giving river, and to join the mountain storms into the winds of spring, heavy with life, beauty and joy. This can be done only through the evangelization of the people.

Our mission is one of the factors trying to do it, one of the forces that are doing it, is seeking the spiritual uplifting of Christians, the evangelizing of the masses. At the same time we are doing a truly marvelous work in succoring the sick and suffering, helping the needy, clothing the naked, feeding the hungry.

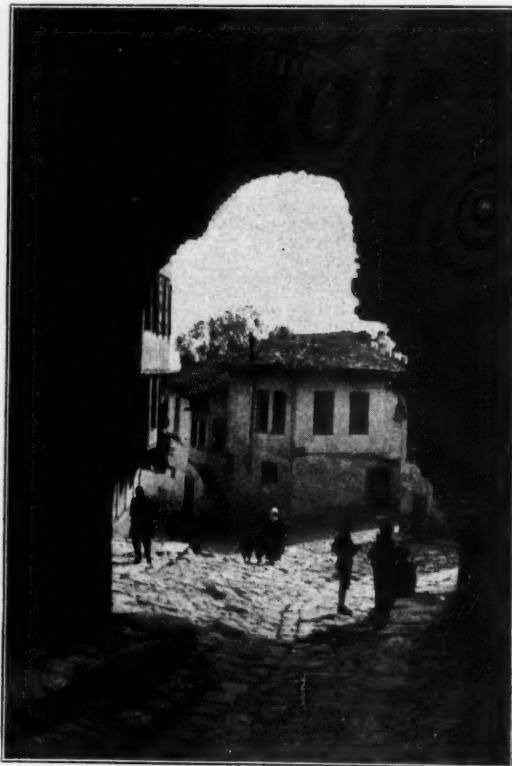
This is a thrilling adventure in a romantic land.

The field is the *most strategic in the Balkans*, and your struggling brethren are exhausted. In the name of Christ all who read this are invited to help. Thus we will go forward without fear, in confidence that our needs will be met, and that our friends, who have never yet failed us, will come

forward with fresh tokens of their generous sympathy, making us their alms-bearers and enabling us to increase our service in this part of the old world.

"THE WEST POINT OF CHRISTIAN SERVICE"

In an experimental effort last spring this Association was instrumental in getting about fifty persons to apply for appointment as judges and clerks in certain precincts of the forty-second ward in which the election commissioners had found it extremely difficult in other years to get reliable election officials. Many of these per-



An Old Street in Philippople

sons were induced to apply through the co-operation of the Moody Bible Institute, which is located in that ward. In response to our request the Moody Institute called the attention of its employees and students to the urgent need of getting fit election officials in their precincts and advised those who were able to do so to apply for appointment as a matter of civic duty.

On our recommendation such applicants were appointed in seven or more precincts of the forty-second ward, with the result that vote frauds were eliminated in those precincts. We also contributed to that result by inducing the election commissioners to strike off about 1,400 illegal names from the registration list in those precincts just before the April primary. By a house-to-house canvass we learned that those 1,400 persons, whose names appeared in the poll-books as having voted at the aldermanic election in February, 1925, had either moved or were unknown at the ad-

resses from which they were recorded as voting.

The militant spirit shown in this matter by those at the head of the Moody Bible Institute proved that this institution merits the title that has sometimes been given to it—"The West Point of Christian Service."—Annual Report of the Citizens' Association of Chicago.

THE BODY OF CHRIST

In the New Testament there is an entire departure from the organized form that existed under the Mosaic dispensation. Take for example the conversions at the time of the Pentecost. There the true rendering of the Greek is "they then having received the Word were baptized and they were put together in that day about three thousand souls." There is no hint that these people were added to the apostles or to the church. They were simply put together. When we go further on in the Acts we find that they were "added unto the Lord." Then when Christ appears to Paul on his way to Damascus, you have the revelation of the fact that these believers are united to the body of Christ, for the Lord says: "Why persecutest thou me?" To persecute Christians was to persecute Christ Himself, for He is made up of of Head and body and the believers who are born again are members of that body. In the letters to the churches this truth is brought out again and again, so much so that in Paul's letter to the Corinthians he speaks of our own bodies having many members, and said: "So also is the Christ."

Now this union of believers, with Christ the Head, is made by God Himself, and cannot be touched by man. What is needed is for each individual to make a personal surrender to Christ, personally to put his trust in Christ, and then God will make him a new creature in Christ, a temple for the Father, the Son and the Spirit to dwell in that man.—*Watchword and Truth*.

"How shall one get the light of cheer on the face of sorrow?" Let an Old Testament saint give answer by telling how this was done by some in his day. The record is in Psalm 34:5, "They looked unto him, and were lightened; and their faces were not ashamed." The "light of His countenance" falling upon the upturned face of sorrow, lightens, brightens, cheers it. The beautiful passage quoted above is rendered also: "They looked unto him, and were radiant"—not only lightened, but lighting, shining out upon the sorrow-darkened faces of others. "They looked unto him, and brightened up," is a felicitous German rendering, happily realized often in the experience of the sorrowful life.—*The Evangelical*.

If your subscription expires with this issue, send renewal at once to assure yourself of the special Easter number for April.

Moody Bible Institute Monthly

Founder's Week Conference

1927

By William M. Runyan, Chicago

FOUNDER'S Week Conference long since attained to the estate of an institution. It is the annual "going up to Jerusalem" for many lovers of the Word and worshippers of God. It is held in tender love by many who appreciatively include it in their list of "His benefits."

For the twenty-second time the Moody Bible Institute has summoned the people to the gathering that is indeed a spiritual memorial to its revered founder, D. L. Moody, who was born on February 5, ninety years ago; and who went to be with the Lord December 22, 1899. Mr. Moody held to truths that were so sturdy, so biblical, so life-giving; he revealed his Christian faith in such a variety of practical ways, it was felt that faith and practice should fittingly combine to give substance to the program of addresses.

A triad of harmonious notes dominated the program. There was satisfying and soul-strengthening devotional emphasis; there was an earnest contending for the faith; and the practical application of the gospel in relation to the pastoral character, office and work, was effectively stressed.

An Atmosphere of Prayer

Associated with the entire life of the Moody Bible Institute, and with the program of Founder's Week from its inception, has been the dependence upon the ministry of intercession. From two to three o'clock, on three afternoons, an hour of intercession was promoted. Mr. Thomas E. Stephens, whose work in connection with the Great Commission Prayer League is of far-reaching significance was the human instrument to direct, so far as direction was needed, the spirit and voice of prayer. Much of the atmosphere of eagerness and faith, of devotion and fellowship that pervaded the days and evenings of spiritual opportunity, was chargeable to the victory and access to God achieved during that hallowed daily hour.

A Cosmopolitan Assembly

The cosmopolitan nature of this gathering was inspirationally in evidence. As with the Institute itself, so with Founder's Week, interdenominationalism is honored and the man is sought for his message rather than because of a particular church affiliation. This should not be confused with undenominationalism, for of this latter the Institute expects little and offers to it even less. It is seldom, indeed, that a speaker has been invited to its platform who was not definitely affiliated with some evangelical body of believers.

But within this circle of believers in our common Lord, and the evangelical truths of the Bible, what fellowship prevails! A review of the men, eminent and esteemed, who have during the past decade and more,

thrilled the Founder's Week concourses with their faith-engendering messages, would show men of scholarship and outstanding influence from different groups of Baptists, Episcopalians, Presbyterians, Methodists, Congregationalists, Lutherans, Evangelicals, Brethren, and other denominational families. This is very blessedly as it should be. Perhaps it is a factor in causing many to feel that in the old and historic Moody Auditorium we are "sitting together in heavenly places in Christ Jesus."

The attendance this year was much in excess of last year. Weather conditions were most favorable.

The conference seemed to rise to a flood-tide of anointed sanity. No excess of statement, of emphasis, or of practice found expression at any time, but an augmenting spirit of deep devotion to the precious things of grace, and of purpose to promote those things, marked the passing of the hallowed days.

The Invisible Audience

An inestimable advance over any former year was experienced through the radio ministry from the Institute station, WMBI. The lovers and defenders of the Word may well rejoice that this added agency for broadcasting truth has come into operation. And as appropriately may they pray that no interference with this worthy ministry shall arise from any source. It may be felt that this year's program reached multitudes of unlisted hearers as well as the larger audiences that gathered during the week of opportunity.

Interested and observant attendants, having any word in fashioning this report, would demand a mention of the presiding officer, Dr. James M. Gray. As president of the Moody Bible Institute, the official host, he effectively exercised his abilities in directing the platform activities. Christian courtesy, appropriateness of comment, kindly and illuminating wit, spiritual discernment and wisdom seemed unfailingly at command.

Dr. Gray's welcome, the one formal utterance that he brought to the conference, took the form of a message of deep and searching solicitude on "The Danger of Spiritual Neglect." He interpreted the familiar query, "How shall we escape if we neglect so great salvation?" (Heb. 2:3) in the light of its indispensable context. Declaring Hebrew 2:1-3 as primarily intended for the believer, not the sinner, he said, "It is the Christians who are addressed, for he does not say, 'How shall we escape if we reject so great salvation?' We have not rejected it. He does not say, 'If we deny so great salvation?' We have not denied it. Or, 'If we have disbelieved?' We have believed."

The message called upon the believing to guard with utmost concern all spiritual issues in view of the disturbing and distracting elements of the time. It called the conference to the spiritual duty of courageous heart-searching and confession of every sin and all unworthiness, and was indeed a spiritualizing vestibule into the formal program of the week.

A Voice from Overseas

Founder's Week has on a number of occasions been blessed by the messages of elect teachers from other shores. One of the most widely known evangelical ministers of the English speaking world, Rev. J. Stuart Holden, D. D., vicar of St. Paul's, London, enriched eager listeners with five separate messages of unusual spiritual power. Dr. Holden crossed the sea for Founder's Week, and to utter his message in two other cities. He has come to America twenty-six times, bringing always a contribution of deeply devotional value.

The Britisher's love and reverence for the quality and function of the sermon was in evidence. Homiletic treatment, literary finish, faultless diction were combined with a tenderness and earnestness that were most unusual. Sturdy and rugged of appearance, Dr. Holden spoke with a gentleness of voice and a graciousness of manner that came somewhat as a surprise. With Bible almost constantly in hand and with but little action or gesticulation he impressed one as believing that the truth declared would carry its own sufficient emphasis.

Dr. Holden has done much in the line of authorship, his books being usually on themes of a devotional nature. He has also written a commentary of the Bible stressing its meanings as related to the divine life. He is not polemical, but finds his greatest joy in emphasizing the evangelical truths that blossom into Christian experience. The themes used were characteristic of the man: "The Relation of Mysticism to the Practical," "The Sword or the Trumpet," "The Christian's Perfection," "The Source of Essential Power," and "The Dynamic of the Christian Hope." One of these will appear in a later issue of the MONTHLY.

"A Friend Indeed"

Almost at the last hour Dr. John E. Kuizenga, president of the Western Theological Seminary of the Reformed church, found himself unable to leave his home on account of a throat affection, and Dr. Leander S. Keyser became "the friend, indeed," responding to the telegraphic call to fill the gap. Dr. Keyser has spoken at previous conferences and his reception gave evidence of the high regard in which

he is held by the audiences that gather in the historic Auditorium. He contributed the doctrinal note as Dr. Holden stressed the devotional. He contends for the faith, but, withal, so graciously, with wit so mellow and rapier, so kindly keen, that he could be declared the ideal protagonist.

In his first address on "The Bible a Little Candle and a Big Light" (Ps. 110: 106), the speaker said, "The text is constituted of two phrases, 'Thy word is a lamp unto my feet.' The margin of the King James Version says 'candle.' The Bible in some respects is only a little candle, and all I need say in qualification is that the Bible does not solve all our problems for us. Nor need it pretend to solve them. There are many scientific problems the Bible does not say anything about, and should not say anything about."

"Not only is the Bible a lamp," said the speaker, "so that I can take one step at a time, but a light. That means a big light, a brilliant light, an all-sufficient light. I maintain the Bible solves for us in a most beautiful and rational way the fundamental problems that we ought to have solved to insure our welfare here and in eternity."

The problems of origins, of life, of the human family, of sin, were declared to be convincingly solved in the great light that emerges from the Book.

Dr. Keyser delivered three addresses of outstanding character. The readers of the MOODY MONTHLY are fortunate in having the privilege of reading his frequent contributions to its columns. Broad and profound scholarship are combined with a faculty of making truth attractive, and keenest interest and closest attention marked every period given to Dr. Keyser.

A Pastor's Contribution

Because of the many visiting ministers, and the numerous students looking toward the pastoral office, care was exercised to select a practical and stimulating representative from the pastorate. Rev. W. H. Rogers, of the First Baptist Church, Wichita, Kan., was the chosen speaker.

This notable church, of which Mr. Rogers is the pastor, has from its beginning maintained an alert evangelicalism, and in consequence a constant and successful evangelistic program. The three addresses of Mr. Rogers enlarged upon the themes: "The Pastor and His Spiritual Life," "The Pastor and Evangelism," and "The Pastor and His Perils."

Mr. Rogers found ample opportunity with these themes to stress the Spirit-filled life, and the exercise of a sane but intensely earnest evangelism. Perhaps his last message gripped hearers the most effectively. Pleading with pastors to be prayerfully alert to avoid the common perils that threaten their charter and career as men of God, he made reference to the perils of familiarity with the sublime, familiarity with the commonplace, the possible perversion of the emotional life, the claim laid upon a pastor's time; the perils of success, of laziness, and of listening to the gossip of the church. The address, "The Pastor and Evangelism," appears elsewhere in this magazine.

Fundamentals Day

Three days may be referred to as special.

The first was Fundamentals Day. Rev. William McCarrell, president of the Illinois Fundamentals Association, presented the principles and convictions that have actuated the organization and justify its existence. Rev. John C. O'Hair, pastor of the North Shore Congregational Church, Chicago, expressed his conviction of the necessity for an earnest and organized contending for the faith of the Bible. Mr. O'Hair was heard with keen appreciation and revealed his descent in other ways than by his name, having the audience convulsed many times as his wit enforced his point.

Dr. J. O. Buswell, Jr., recently inducted president of Wheaton College, brought to the Founder's Week Conference a distinct sense of assurance. Following in the footsteps of the late Dr. Charles A. Blanchard, there was a marked curiosity as to whether the younger man would evidence a less rugged confidence in the eternal verities than did his predecessor. So strong and clear, so true and forceful were the ringing words of this new president of the historic school, that friends of the truth behold in him a coming leader of outstanding character.

The evening of this day presented a fitting climax to a day of real value. Dr. P. W. Philpott, pastor of the great Moody Memorial Church, in speaking of the "Christian Brotherhood" swayed the hearts and moved the profoundest emotions of the audience that filled every nook of the place of worship. This man of God, so well and widely known, needs no commendations, but somehow God always uses his ministry to make Christ and His blessed salvation inexpressibly precious to all hearts.

Not only was the Auditorium crowded to the very doors for this service, but Massey Chapel was filled with those who could not find admittance to the Auditorium, and over the radio amplifier this new type of overflow meeting shared the very message that was thrilling and blessing the Auditorium audience. Thus does the radio serve the cause of the Master.

Missionary Day

The second special day was given to the interests of foreign missions. It was a day of profound spiritual import. The morning addresses were brought by two especially invited speakers, Rev. George W. Rhoad who, with his wife, has spent twenty-three years in British East Africa, and Rev. George W. Leavell, M. D., who, under the auspices of the Southern Baptist Missionary Board, has devoted fifteen years to hospital work in China. Voice, presence, spiritual unction, enkindling narrative and vivid interpretation of the missionary task, made Mr. Rhoad's address memorable and it will indeed not be soon forgotten. Dr. Leavell devoted his morning opportunity to telling the story of the building of the hospital at Wuchow; the needs, the barriers that were imposed, the victories of faith, the glorious consummation.

Rev. W. H. Hockman, the director of the Missionary course at the Institute, who, with Mrs. Hockman, had spent twenty-five

years in the China mission service, was the presiding officer of the day. A platform meeting with narratives and testimonies given by missionaries from various fields filled the afternoon with profound interest.

Forty-three missionaries, either returned or on furlough, were on the platform. Ten countries were represented by the speakers. William Henry Beeby reported twenty-eight years of service in British India; Miss Florence Drew told of her seventeen years with the South China Boat Mission; others spoke of the victories and the manifestations of God's providences. Brevity was consulted by Missionary James S. Cunningham, who said, "I am a Scotchman by birth, an American by adoption, and a missionary to Paraguay by the grace of God."

At night, though rain was falling, the Auditorium was again crowded to hear Dr. Leavell recount his life-story. Mr. Hockman spoke feelingly of the call that God places on the hearts and consciences of His own for mission service and pleaded with any who had known that call to beware of frustrating the will and purpose of God for their lives. He then introduced Dr. Leavell, who had already caught the interest and devotion of many of the hearers at the morning hour. For perhaps forty minutes the life-story of this equipped and devoted man of God was outlined to reveal what it means to let the Lord have His way and to find the divine order for our life.

At its close the speaker inquired of the audience how many would pledge God willing obedience if called to serve in mission fields. Many hands were uplifted, but it was not intended to sweep great numbers into such a declaration on a tide of emotionalism; rather was it the purpose to let the message sink into the consciences of those whose lives might be thus devoted that the after days should reveal true consecration to God for this service.

D. L. Moody Honored

Saturday, the anniversary of Mr. Moody's birth, was Alumni Day. Reports of various conference groups, transaction of official business, gathering at the Alumni Fellowship supper and kindling the fires of that beautiful and blessed comradeship made it a day of days.

Dr. R. A. Torrey, honored former Superintendent of the Institute, spoke on Saturday evening to a large audience on "Why God Used D. L. Moody." A platform meeting with a number of speakers who had intimate personal acquaintance with Mr. Moody spoke at the Institute Auditorium Sunday afternoon, and on the same Sunday, February 6, sixty-four pulpits of the Chicago vicinity were opened to speakers who presented the more conspicuous lessons to be drawn from the life and work of the man whom the Christian world delights to honor.

One of the Sunday speakers, Mr. George V. Kirk, said in honor of Mr. Moody, "He was not a statesman, though he exerted a national and international influence. He was not a physician, though he brought more broken hearted people to healing than any doctor. He was not a lawyer, though he plead the cases of thousands before the

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Judge of all the earth. He was not an artist, though he painted the eternal verities so vividly that a multitude of lives were changed. He was not an ordained minister, though rated by many as the greatest preacher of his generation. Though no towering shaft of granite has been reared to the memory of D. L. Moody, he has living monuments the world around in men and women who have been regenerated through his ministry and influence."

Thus passed the Founder's Week of 1927, and while it becomes a sanctifying memory, anticipations will rise up to greet the conference of one year hence.

GOSPEL INCIDENTS FOR CHRISTIAN WORKERS

In the prison at New Bedford there is a man serving out a life sentence who some years ago had a strange experience. He had previously been regarded as one of the most desperate and dangerous inmates. He had planned outbreaks and mutinies, and had been repeatedly punished in vain. His heart was full of bitterness. But one day a party of strangers came to visit the institution, an old man, with several ladies and a little girl. It happened that this prisoner had just been assigned for some misdemeanor to the menial task of scrubbing the corridor. The warden, leading the visitors about, saw him, sulky and morose, at the top of the stairway. "Jim," he called, "come and carry this little girl up." The convict scowled and hesitated. The little girl at the foot of the stairway held out her arms and said,—"If you will, I'll kiss you." He looked at her seriously a moment, then slowly came down, and lifting her upon his shoulders as tenderly as any father could have done, carried her to the upper corridor. She raised her face. He gravely stooped and kissed it, then returned to his task. And they say at the New Bedford jail that he has never been the same man since that day. The kindness of that child in some way transformed his life.—D. J. Burrell, D.D.

OPEN TIME

Pastors and Christian workers have seen those words frequently. Open time is not much good to anybody and it is certainly an unwelcome visitor to the evangelist or evangelistic singer.

There is a reason for this *open time*. Has it not come that the church is lording it over the pastor and telling him when not to hold a revival? The time was when the pastor could use his own initiative and enter into a meeting with his people behind him in the work. Sinners are just as lost in the summer as the winter.

The cry today is that we cannot finance a meeting. But is there not too much money spent on gasoline and too much for the movies instead of pouring it into the Lord's treasury? And is it not that too many church members are not living in grace and are not happy in the Lord? Consequently a revival is unwelcome to them.

I trust we will get back to ten years ago in regard to revivals, when they were many, and the people went to the meetings and were soul-winners.—John Imrie, Springfield, Mo.

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VACATION BIBLE SCHOOL IN CHINA

Seven years steady work of the Daily Vacation Bible School in China has produced 6,648 schools, enlisting 23,164 students, with 251,106 children attending.

About half of these schools were in the Province of Shantung, most of them in small villages, some of them in the bandit area. If the value of service rendered by Christian students in China were to be estimated on even a coolie scale of wage of \$40 each (Mex.), it shows that since the opening of the work more than 23,000 students have contributed at a normal rate of exchange £100,000 sterling to the cause of Christian education. This is an unparalleled deed in all educational history.—*World Association News*.

THE BUDDHIST SUNDAY-SCHOOL MOVEMENT IN JAPAN

This movement is to a large extent a result of the Eighth World's Sunday-school Convention in Tokyo. This gathering seemed to open the eyes of Buddhists to the importance of capturing the children, and, as a consequence, there are now some four thousand Sunday-schools, with six hundred thousand pupils and thirteen thousand teachers under Buddhist auspices in Japan. Those back of the movement have not only equipped schools with organs, blackboards, and hymnals, but have established a department of religious education in the Buddhist College of West Honganji, with courses in child psychology, pedagogy, Sunday-school management, music, nursery methods, and story-telling, quite in the style of American theoreticians. A summer institute is held for teachers yearly in the Honganji Temple.—*Sunday School Times*.

THE MOODY BIBLE INSTITUTE IN ORLANDO, FLA.

The two weeks of Bible study under the direction of the Moody Bible Institute of Chicago were eventful weeks in the history of Orlando, eventful because another long step forward and upward has been taken in our community life. And it is a step consistent with our past history. This Bible school is to be made a permanent institution in Orlando and central Florida.

The Moody Bible School was new to Orlando and new to Florida. Here in the solid central section of Florida, in the "City Beautiful," where high ideals were so dominant and the religious life so emphasized, was introduced a new feature that will eventually permeate our social and economic life. The ground is being prepared and the seed sown for a new development that will bring a rich harvest to Florida in due time.—*Orlando Reporter Star*.

HUMAN LIFE AS CAPITAL

Bringing up children is a very profitable investment for the community as a whole, since most adults produce more than they consume and add to the capital wealth of their communities. A man earning \$2,500 a year reaches his greatest value at twenty-five, when the present worth of his net future earnings is more than \$32,000. The money value of a child at birth is \$9,333. This is the amount which it would be necessary to put at interest at three and a half per cent in order to bring up the child to the age of eighteen and to produce the net income throughout the working period of life. Computations of the cost of rearing a child to the age of self-support indicate that it is \$7,238 for families with a total annual income of about \$2,500. This does not include interest on capital, allowance for the cost of non-survivors, nor the money value of the mother's care. The total economic value of all American men and women today would be over 1,500 billion dollars, while our national wealth in material assets in 1922 was 321 billion dollars. Human life is therefore the most valuable of our national resources.—Louis I. Dublin, in *Harper's Magazine*.

A GOOD OLD HABIT

Reading aloud in the family, which was once as popular a pastime as parcheesi or ping-pong, no longer gets the attention it deserves, if indeed it gets any. The very increase in the volume of reading matter that is available nowadays is probably the chief deterrent. When father can sit down to a daily paper and mother can scan the pages of the Clubwoman and the children can bury their heads in a sports publication or a fashion magazine, there is no opportunity for anyone to read aloud or any desire to listen. The radio is also a powerfully diverting influence.

And yet reading aloud was and is too useful a practice to be allowed to die out. The head of the English department in one of the state universities says that nothing he can do for his students shows better results than reading aloud to them from the masterpieces of literature, and having them read.

There is probably no way in which a person more surely reveals his learning and cultivation or the lack of it than by the way he reads aloud. Words of which he is doubtful, and which in silent reading he can pass without even a mental pronunciation, must be spoken. Nor is it enough merely to pronounce the words, even though he do it correctly. Much more is necessary if he is to convey the meaning of what he is reading. He must give the right inflections to his voice, and make his pauses in the

right place; and to do those things he must let his mind keep two or three paces ahead of his voice—must take in the whole of a sentence with his eye before he lets any of it drop from his tongue; and that is good training for the mind.

There is also an improvement in literary taste to be gained by the practice. Much of the cheap literature of the day could not be read at all if it had to be read aloud. In silent reading the poorly constructed sentences, the absurdly stilted and unnatural dialogue, the inapt words, are often passed over without arresting the attention, but when they are spoken aloud the crude workmanship becomes instantly noticeable. Finally, reading aloud is the best way in the world to learn to write for the ear rather than for the eye, and that kind of writing is the only good kind.

Old-fashioned country school committees used to make prospective teachers read aloud before them, and judged their fitness largely by the way they did it. It was a good test.—*Youth's Companion*.

WHAT IS A FUNDAMENTALIST?

Interest in Fundamentalism has certainly not abated since the Dayton trial, though the quality of the definitions submitted was in some respects not up to the standard of the previous series. The contest has, however, provided the opportunity of securing Bishop Manning's important pronouncement, which may be contrasted with the violent feeling which the subject aroused in those who decline to adopt a middle view.

Dr. Thomas Douglas quotes William James: "Many men at twenty-five are ossified from the ears up." *Fundo*, "I make solid," *mente*, "in the head" is a derivation frequently suggested; while for Mrs. Chloe Cluston Bly, "a fundamentalist is one who would drag man back from today's dawn to yesterday's candlelight."

Another stout champion of Modernism pictures the enemy as a child whose only doll is one handed down from mother's antiquated playthings. When confronted by playmates glorying in new treasures the fundamentalist child "fears the alien splendor of the new doll, dares not admire it, dares not lose her affection for the old doll; she may never have another."

The following selection of winning definitions fairly represents every variety of opinion, general, grave, genial, and gay:

Fundamentalist: (1) One who believes (a) that the Bible is "the Word of God" and infallible; (b) that Jesus was God incarnate, the second member of the Trinity; (c) that He was born of a virgin; (d) performed the miracles attributed to Him; (e) suffered on the cross as a vicarious atonement for "original sin"; (f) was bodily resurrected, and (g) occupies a seat on the throne of God, whence he will descend on the appointed day to judge the quick and the dead. (2) One who accepts and employs the method of tradition, which is *revelation*, as distinguished from the method of science, which is *discovery*. (Maynard Shipley, San Francisco, Calif.)—*The Forum*.

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EMINENT JURISTS, SUNDAY-SCHOOL TEACHERS

Judge W. J. Brogdon, of the First Baptist Church, Durham, N. C., has been teacher of his present class for twenty-five years and was a Sunday-school teacher before going to Durham.

Chief Justice W. P. Stacey is also a regular Sunday-school teacher in the Edenton Street Methodist Sunday-school, Raleigh. How many state Supreme Courts in America have two of their judges, regular bona fide, devout Sunday-school teachers?—*Baptist Hints and Helps.*

TRAINING THE EDUCATIONAL DIRECTOR

Within the past few years a new vocation has arisen. It is that of the educational director. Scores of churches, even some of the smaller ones, are now employing such workers. Some of the large churches have two or more paid workers in this field. There are more demands than capable supplies.

One of the outstanding criticisms of the director of religious education is a lack of thoroughness in his work. Some have seen only the extensive or mechanical side of the task,—organization, equipment, enlargement. When this work has been accomplished they feel that their task is over. They try to do educational work by revival meeting methods. They seek immediate results too exclusively. One can grow a pumpkin in a few weeks but it takes decades to grow an oak. Thoroughness is not sought as it should be nor real educational supervision carried on. Too often the director himself has had no training but the brief books he seeks to teach his teachers and leaders, and hardly dares teach anything else except books on organization and methods. Often the teachers know more Bible and pedagogy than he. The educational director must seek intensiveness as well as extensiveness, be trained comparable to the pastor and high school principal, and supervise a real educational process.—*Western Recorder.*

THE YOUNG INTELLECTUALS

Seven fraternities at Northwestern University, it is alleged, have combined to control campus politics for a number of years. Now the sororities are united, or nearly so, in a solemn agreement to "smash the machine" and wrest from it class offices and other seats of honor, such as membership in the student council.

This should interest college officials who are protesting against the attention paid to athletics. If athletics is a futility, what shall be said of campus politics? Could any human activity be less useful or less significant? We doubt it. Yet we have here evidence that it is an absorbing subject to large numbers of students. It meant so much to some of them at Northwestern, we are assured, that they voted dishonestly in recent class elections. This looks like pretty convincing evidence that the lack of interest among undergraduates in intellectual matters need not be attributed entirely or even largely to the diverting influence of athletics. It needs nothing so diverting as athletics to take the minds of a

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large proportion of students off their books. Their minds were never on their books in the first place. Rather than study, these young people will spend their time building political machines to attain honors which are as empty as a dunce cap. In contrast, speculation regarding the season's football prospects is the stuff of which wisdom is made.—*Chicago Tribune*.

THE CHANGING EAST

On Christmas Day of last year the Emperor of Japan died and his son came to the throne. The new Emperor is a young man of twenty-five years of age, with a Western education and imbued with democratic ideals that will likely do much to further modernize Japan. To what extent the sweep of Western civilization is carrying old customs and habits of the people of the Orient before it and Western inventions are supplanting the primitive methods of the East is seen in some measure from the following statement in the *New York Nation*, showing how the ricksha in Japan is being supplanted by the motor car:

Rickshas are going out in Japan—the motor age is coming in. Ten years ago in Japan 118,904 of these two-wheeled, man-power gigs were licensed; today fewer than 85,000. In Osaka, the greatest industrial city, the number has been almost cut in half. Horse-drawn carts just hold their own; but the motor vehicle is coming with a rush. Ten years ago there were 24 motor trucks in all Japan, today there are more than 6,000; the number of pleasure cars has leaped from 681 to 15,000. Intercity busses have already appeared on Japanese roads. It was only fifty years ago that the first ricksha appeared, its jogtrot speed destined to drive out the slow walk of the sedan chairs; now a running man is already too slow.

Thus the Orient is sweeping forward into a new age of mechanical transport which in itself is only indicative of the change that is coming over the entire life of the Orient, and of the passing away of the old regime and the coming in of the new.—*Toronto Globe*.

KING GEORGE'S CHAPLAIN

Dr. G. A. Studdert-Kennedy, a chaplain to King George, was in Chicago recently as another ambassador from England to the American youth.

Coming from the Milwaukee student conference, Dr. Kennedy addressed students at the conference of church workers in universities held at the Edgewater Beach Hotel.

"I find there is little co-ordination between scientific studies and religion," he said. "The cult of the open mind has almost become a shibboleth, so that it seems the student has no set of convictions about anything. They have water tight compartments for devotion and ethics. It means that they have a sort of feeling that a personal God cannot be the ultimate truth; that there is the scientific God of principles and laws.


"Science isolates a small portion of reality and then does not put it back into the great system. The behaviorist psychology, for instance, weighs heavily in the

American student mind. They feel that is the way of truth. They also feel that in the devotional life there is something that cannot be true. The professors tell them they must not be anthropomorphic. I do not see how a personality can worship anything but a person.

"What we have got to bring home to them is that no learned professor covers the whole of reality when he lectures on his special hypothesis. The mechanistic hypothesis can be pushed over a large portion of life, but cannot contain the whole of reality and personality. Science will not touch my talking to God as Father. We must lift from the student mind the inhibition that comes from continually thinking in abstractions."—*Chicago Tribune*.

WHAT MISSIONARIES ARE WORTH

Missionaries are worth far more to the world than most people realize. Leaving out of consideration the religious feature of their work, which has meant so much in the salvation of many souls from heathenism and eternal death, the mere economic worth of their work, would have justified the expenditure of all that it has cost. Some of the most remarkable discoveries that have brought the greatest blessing to mankind have been made by missionaries. It was a missionary in Peru, who saw the natives chewing the leaves of the cinchona plant when they had fever. Out of this information grew the production of quinine, the best cure that has ever been discovered for malaria, and which has saved millions of lives all over the world. It was a missionary, who discovered in Brazil and sent to this country the naval orange, which is yielding many millions of dollars a year to the orange growers of California. One of the most important products used in this country is India rubber. Without it, we can scarcely see how it would have been possible to have built up the electric and automobile and other industries. It was a humble and forgotten missionary who first saw the crude gum used by the natives in some heathen land where it grew, and brought it to the attention of the civilized world. In another way the business of civilized countries is built up by the work of missionaries. It is a well established fact that civilization follows the Christian religion. And it is an equally well established fact that where civilization goes, there is created a demand for the products of civilization. So in what were once heathen and savage countries, with which the rest of the world had no commerce, when religion has been introduced commerce has followed. If the business men of the world would properly finance the foreign mission work of the churches, they would find it would pay handsome dividends from an economic point of view, besides the immense and immeasurable dividends of saved souls.—*Presbyterian South*.



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William Norton

NOTHING WITHIN

In the Boston Library they have blocks of wood made like books which they use to fill up vacant shelves. They are labeled, "Nothing Within." When they purchase new books these are taken out and the new books are substituted. *There are some professing Christians who might justly be labeled, "Nothing Within." They have a form of godliness, but it does not control the heart.*—Herald and Presbyterian.

CHISELED IN THE ROCK

If you were to pay a visit to the Adirondack mountains and went to the right place you would find a spot where something had cut a deep hole deep down into the heart of the rock at the bottom of a swift stream that flows down toward the sea. This hole is now several feet deep and its sides are as regular as if it had been chiseled out by hand. You wonder what did this fine piece of carving, and your heart is stirred with surprise when you are told that one day in the long ago a pebble was caught by the water of the stream and carried round and round in a circle. And that was the story of years, until now this cistern has been formed in the flinty rock. How like this is to the formation of a good habit! *Today a little impression on the heart; tomorrow a little more and at last the life action is fixed beyond changing.*—E. L. Vincent, in Gospel Herald.

ASK, AND TAKE

You can pray for years, but you must do more than that about this filling; you must ask God and take from God and thank Him for doing it and count He has done it, and depend upon God and not upon your own feelings, and your life will be changed. Ask and take, and the thing is done. I remember what Hudson Taylor wrote about that. One day when reading he came upon God's statement about the position of the believer—"My cup runneth over." He was a very literal man, and he said, "God, that is not true of me; my cup is not running over; there is trouble among the missionaries," and he came back. "My cup runneth over," and again he said, "God, my cup is not running over. There is no money." Again he came back and read, in his own characteristic, persistent way, "My cup runneth over." Then he said, "God, this is Thy statement of what is true for me, of what Thy desire is for me, and so I now do believe it and do take it to my soul, and do count it as true, and do thank Thee," and he got up and counted that God had made his cup to run over. Of course very soon his heart did run over; *when you deal with God like that He has a way of giving an overflow, and then the difficulties vanished just in the way we know so well in the mission field.*—Northcote Deck.

"SAFETY FIRST"

When the crew of a lifeboat put off to rescue those on a shipwrecked vessel, their instructions are, "Make your own boat safe before you attempt to save anyone from the wreck." If they did not anchor, or otherwise secure, their boat, they might be dashed against the vessel or the rocks, and themselves perish. So with us; if we would be useful to others and fulfil life's duties, we must ourselves be saved, and be assured of the truth of God's Word; for, to use another illustration, *God will not employ us as His ambassadors until we become His faithful subjects and servants.*—Christian Herald.

"EXCEPT HENRY"

In the home of a pious farmer there hung the well-known motto: "But as for me and my house, we will serve the Lord." The motto meant something in that house, for the farmer prayed daily that all might truly serve the Lord. The last clause fitted all the house save the oldest son who persistently refused to accept Christ. One day the father and son were alone in the room where the motto hung. The father said, "My dear Henry, I cannot be a liar any longer. You, who belong to my house, do not want to serve the Lord. Therefore I must add the words, 'except Henry'; it hurts me to do it, but I must be true." *The thought so impressed the boy that he gave himself to Christ.*—From The Exposition.

THE "SOCIAL" GOSPEL

Some years ago, Colonel Roosevelt traveling through the West, and seeing the Navaho Indians' miserable condition in their large reservation, said to a missionary who for years had labored among them, "Do you not think if we were to provide these Indians with better clothes, better dwellings, and better general conditions, that you could reach them with the gospel more easily?"

The missionary answered, "Suppose, Colonel, that when the Prodigal was in the far country, in his rags, hunger and dirt, some one had given him a new suit of clothes and a pocket full of money: how soon do you suppose he would have returned to the Father's house?" Colonel Roosevelt thought a moment then in his vigorous way flashed back, "NEVER!"

Not improved conditions and surroundings never change the heart of man, and unless the heart is changed, there is no entering into God's holy dwelling place. Nay, satisfaction with improved conditions leads rather to a settling down in this world—out of which, sooner or later, we must all depart—either in our sins, or cleansed from them.—F. L. F.

A SEARCHING QUESTION

An infidel was lecturing to a great audience, and having finished his address, he invited any who had questions to ask to come on the platform. After a short interval a man who had been well-known in the town as a notorious drunkard, but who had lately been converted, stepped forward, and taking an orange from his pocket, coolly peeled it, and then ate it. When he had finished his orange, he turned to the lecturer and asked him if it was a sweet one. Very angry, the man said, "Idiot, how can I know whether it was sweet or sour, when I never tasted it?" To this the converted drunkard retorted, "*And how can you know anything about Christ if you have not tried Him?*"—Christian Herald (London).

IS GOD SILENT?

"You are angry," said a Negro fellow traveler to Dan Crawford, at the end of a fifteen-mile trek in the tall grass of central Africa. "Why do you say so?" "Because you are silent," was the reply. "Tell me more about it." "In our language," answered the black man, "we say that if a man is silent he is angry. This is why we know God is angry, because He is silent." "God is silent!" The intrepid missionary was cut to the heart. He opened his pocket Testament and read to the man the first verse of the epistle to the Hebrews. Much more, he went to work at translating the New Testament into the language of his central African brother, and at building schoolhouses in which the people might be taught to read the word which God had spoken in Jesus Christ nearly two thousand years before. *God was not silent. But the messengers to whom He had committed His good news had been slow to tell it, as He had bidden them.*—Vision and Power.

THE LITTLE RED DISC

In one of the twenty story hotels in America—I was on about the fifteenth floor—they had in the elevator a long black board in which, every now and then, a little disc would glow red. It was a signal from some floor that a man wanted to come down, and that disc was arranged so that you could not stop it. The only way to put out that light in the little red disc was to go to that floor. You might go past it half a dozen times, it would not put out that light; you could put it out in no other way than by going to the floor and obeying the signal from that floor. That is the way the Holy Spirit deals with our hearts; you cannot put out the light except by yielding. It will stand and glow at you, and maybe your whole life is being ruined because you will not give in. When you arrive at the floor from which the signal has come, the disc will go out. You cannot fight with God, you cannot get past these things, you cannot steal a blessing from God. You try to, but you cannot do it. If you are not prepared to give up that thing which God has indicated, you may as well pass out; you cannot get any further with God. It is no good talking about the fullness of the Holy Ghost; this is God's inexorable law. "*If He is not Lord of all, then He is not Lord at all.*"—Northcote Deck.

Practical and Perplexing Questions

Grand Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

OUR LORD'S BROTHERS

N. F., Cedarville, Ill.

Questions: (1) Which John and which James were the brothers of our Lord? (2) Which Mary is the second one mentioned in Mark 15:40? Was she the mother of Jesus?

Answers: (1) We do not know of any John who was our Lord's brother. In Mark 6:3 there is a list of four brothers, the sisters not being named. Jude probably was the fifth (Jude 1). (2) This Mary was probably the wife of Cleopas. She was one of those who followed Jesus and who ministered to Him of their substance (v. 41).

COULD JESUS SIN?

F. C. N., Elgin, Ill.

Question: Was it possible for Christ to have sinned?

Answer: The question is a speculative one. The vital point is that He did not sin. As a free moral agent, a true man, it was physically possible for Him to have sinned. His temptations were as real as ours. Yet it was morally impossible for Him to sin for He knew fully the nature and consequences of sin. He was acquainted with all its black history. He hated it. Moreover, He came for the purpose of being the Saviour from sin—from its guilt, its power, and its eternal consequences. He became the Son of Man that He might make propitiation for sin. Because of His holy nature sin was abhorrent to Him. It could find no entrance. His absolute holiness was His invincible shield, and His redeeming purpose His constant protection. We can no more think of Christ sinning than we can think of the Father sinning. Then, too, His will was in absolute submission to the Father's. Being the person that He was, sin was impossible to Him.

THE REVIVED ROMAN EMPIRE

J. M. A., Bellevue, Wash.

Questions: What is the interpretation of Daniel 2:40-43? What do you think of Mussolini? Is he not simply advertising his own vanity and amusement?

Answer: The Roman Empire is indicated in the passage mentioned, it being the fourth of the successive world empires, beginning with the Babylonian. The iron empire crushed all rivals out of existence, but eventually fell into decay. Probably it is to be revived as a ten kingdom empire, and although Mussolini may know nothing about this prophecy in Daniel, he is working in the direction of its fulfilment when he avows his purpose to restore the glory of the old Roman Empire. Whatever may be our views of Mussolini, we must take him seriously. He is a strong man.

UNJUST TAXATION

G. L. P., Marlboro, Mass.

Questions: In our public schools, the religious opinions of Catholics and Jews are respected. Nothing offensive to their beliefs is permitted to be taught. What right, then, have these same schools to teach contrary to my religious convictions upon the subject of evolution? Are we to be taxed to have our children trained to doubt the Bible? Is anything being done about this matter?

Answer: We are in full sympathy with your position. For some years before his death Mr. Bryan was taking every possible opportunity of showing to the public the injustice of such taxation. In some states legislation already has been passed in order to protect both parents and children in this matter. We are sure you can obtain the information you desire by further inquiry.

TODAY IN PARADISE

E. H., New York City.

Questions: (1) Please explain Luke 23:43 in the light of John 20:17. (2) Is Luke 16:19-31 a parable, or what?

Answers: (1) At the time Christ was speaking Paradise meant the opposite of Gehenna. It was the place of bliss. As stated in John 20:17 Christ had not even then (after His resurrection) ascended to the Father, that is, to heaven. When Christ died, His Spirit went to Sheol, which was the place of all disembodied spirits. But Sheol was divided into different spheres—the place of punishment, and the place of reward. This latter place was Paradise. But at a later time Paradise is represented as being a part of heaven (2 Cor. 12:4). (See Gray's *Progress in the Life to Come*.) The words of comfort addressed by Christ to the repentant thief meant that he need not wait until the coming of the kingdom to be with Christ, but that he would be with Him that very day in Paradise, the place of bliss.

THE NINETY AND NINE

G. R. F., Imler, Pa.

Question: Were the ninety and nine sheep saved? Luke 15:4-7.

Answer: Since the parable is focused upon the one that wandered away and got lost, but which was found and brought back with rejoicing, the ninety and nine usually are lost sight of. A common interpretation is that the loving shepherd typifies Christ, in which case the ninety and nine would represent "the hosts of unfallen angels and archangels." But clearly the entire parable is earthly—both in the one repentant sinner, the friends and neighbors, and the ninety and nine just persons who felt no need of repentance. Since Christ was answering the self-right-

eous Pharisees who found fault with Him for eating with the despised publicans and sinners, we believe that the parable was directed against them. If a single sinner repents, all heaven rejoices; but how hopeless is the condition of those who, like the Pharisees, are righteous in their own eyes!

FALSE TEACHINGS

J. S., Mott, S. Dak.

Questions: (1) Was Tom Paine right? (2) Is the Bible the infallible Word of God? (3) What is the evil of Unitarianism? (4) Which is the true church? Is not the Roman Catholic church nearest to the truth?

Answers: (1) The best argument against the teachings of Tom Paine is his own life. Naturally a gifted man, he early threw off the moral restraints of the Bible. Obtaining employment in a government office, he was found guilty of a breach of trust and resigned in disgrace. When he came to die he was afraid to be left alone day or night. When told by his attendant that she had burned his "Age of Reason," he expressed the wish that all its readers had been as wise, adding, "If ever the Devil had an agent on earth, I have been one." (2) Concerning the subject of the infallibility of the Bible, we would recommend *Primers of the Faith*, by Dr. James M. Gray, or *Is the Bible the Infallible Word of God*, by Dr. R. A. Torrey. (3) The evil of Unitarianism is that it has no true conception of sin and hence no adequate plan of redemption. It exalts man and degrades the sinless Son of God to the position of merely the most perfect man. The doctrine of the Trinity, which it denies, is essential to any proper conception of God, to any full revelation of Himself, and to any adequate plan of redemption. (4) The true church is not to be sought in any single branch or denomination, but is composed of the true body of believers in all ages. Any evangelical church is true enough to Christ for one to unite with. The Roman Catholic church holds much Christian truth but as a whole it has become paganized.

PURGATORY

J. C. S., Wesley, Ia.

Questions: (1) Did the Jews believe that some who entered Sheol would later enter bliss? (2) Upon what Bible passages does the Catholic church base its belief in purgatory? (3) Does the Episcopal church teach that doctrine? (4) Why is this doctrine contrary to the teaching of the Bible?

Answers: (1) Sheol was the place of the dead, both good and evil. But one part of it—Paradise, was for the righteous (Luke 23:43). (2) Matthew 5:26 and 1 Corinthians 3:11-15. In the former passage our Lord passes from temporal punishment to future punishment. But only by an unwarranted inference can that punishment have cessation, the very opposite of which is clearly taught in other passages. In the second passage, Paul is not dealing with future punishment, but with the matter of future reward or loss for Christian service. The "fire" is not that of purgatory, but of the Day of Judgment, when Christ returns. (3) We un-

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derstand that some High Church Episcopalians so teach. (4) Chiefly because it does violence to the finished work of Christ upon the Cross. He made a complete atonement for sin, which needs no supplementary "good works" or purgatorial fires. His grace is all-sufficient for our salvation. The dying Christian does not look forward to purgatory, but to heaven.

IMMORTALITY

C. H., Troy, Mich.

Question: Please explain the first clause of 1 Timothy 6:16. Does not the Bible teach that men also are immortal?

Answer: We are accustomed to speak of the "immortality of the soul" in distinction from the mortal body. The soul survives the body. But only God has immortality in Himself. In Him it is not bestowed or derived, as in His creatures. After death the soul of man exists in a disembodied state until the resurrection. Eventually the body itself is to be delivered from the bonds of death. Christ's redemption will finally include the entire man—spirit, soul and body, and in this order. However, while immortality will be the experience of all, only the redeemed experience eternal life a life of union with God and of unending, unbroken happiness (1 Pet. 1:3; 2 Tim. 1:10; Rom. 2:7).

IN THE IMAGE OF GOD

E. M. B., Buchanan, Mich.

Question: What is the meaning of the first part of Genesis 1:26?

Answer: As to the use of the first person plural, we are inclined to believe that plurality in the Godhead is suggested, but that the doctrine of the Trinity cannot be positively drawn from this language. The chief difficulty lies in the meaning of "image" and "likeness." There are those who believe that this refers to the physical; but since God is a spiritual Being, it is difficult to think of even the second person of the Trinity as having a human form prior to the incarnation. "Image" may suggest reproductions of spiritual as well as physical form and substance. In distinction from the animals, man was created with qualities that are divine, such as free-will, self-consciousness, and immortality. "Likeness" may refer more to the moral and spiritual nature of man, as suggested by the fact that the new man in Christ Jesus is created in righteousness and true holiness (Eph. 4:24). As a moral being, man is capable of increasing or diminishing his likeness to God. He may approach God or depart from Him. He may increase in holiness or become more and more degraded through sin, and then his likeness to God becomes less and less real and recognizable.

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March 13

Making the World Christian

Matthew 28:16-20; Acts 16:6-15

Golden Text:—Go ye therefore and teach all nations.—Matthew 28:19.

I. The Great Commission (Matt. 28:16-20).

1. When and Where Given (v. 16).

It was shortly before the ascension in a mountain in Galilee where the disciples met Jesus according to appointment.

2. The Foundation upon Which the Commission Rests (vv. 17, 18).

In order to prepare the disciples to receive this commission, Christ declared to them that all power in heaven and in earth was given unto Him. Before the disciples would enter upon the execution of this commission they must be convinced of His Lordship. Only as the disciples come to know the power and authority of Jesus Christ will they execute the task of the evangelization of the world. To create doubt in the minds of believers as to the deity of Jesus Christ is to cut the nerve of missionary endeavor.

3. What the Commission Is (vv. 19, 20).

(1) "Go,—teach all nations" (v. 19).

This means make disciples of all the nations, not Jews merely. This is the supreme business of the church. The obligation has been imposed upon all believers by the risen and mighty Lord.

(2) "Baptize them in the name of the triune God" (v. 19).

Those who have become disciples of the Lord should receive the rite which signifies their relation to him. They should thus openly acknowledge Him as Lord.

(3) Teach them to observe all Christ's commandments (v. 20).

Those who have become Christ's disciples should be taught obedience to all His commandments.

4. The Promise Attached (v. 20).

Those who obey the King in evangelizing the world have the promise of His un-failing presence. Without His abiding presence this bold program would be disheartening.

II. Forbidden by the Holy Spirit to Preach in Asia (Acts 16:6-8).

The inclination of Paul and his companions was to tarry in Asia Minor preaching the Word, but contrary to the inclination they were hurried along. There were many people in Asia who yet needed the gospel. They might have reasoned, what difference would it make as to where we preach just so the gospel is preached. Though seemingly small, the question as to whether the gospel should be preached in the East or in the West has determined the entire history of the church. Had they preached among the people of the East, Christianity would never have be-

come world-wide. On the other hand, by laying hold upon the Grecian intellect, and combining with it the push and energy of the Romans, it became world-wide. We have here a fine lesson on divine guidance. The Holy Spirit is just as active and faithful in closing doors as in opening them. "The stops as well as the steps of good men are ordered of the Lord." We ought as truly to recognize God's hand in the "shut-ins" as in the "open-outs."

III. The Call to Macedonia (Acts 16:9-12).

The gospel having broken the confines of the Jewish city and country, the middle wall of partition having been abolished, the time has come for it to leap across the Aegean Sea and begin its conquest on another continent. Christianity thus ceased to be an oriental religion, and through the centuries has been mainly occidental.

1. The Vision (v. 9).

Being hemmed in on all sides, a vision was given to Paul of a man of Macedonia pleading for help. This made plain to him the closed doors about him. In finding the divine will, we should look both ways. The Spirit as definitely leads in the closing of some doors as in the opening of others. Before there can be any great forward movement, there must be a vision. There is no victory without a vision. The great achievements of men are the products of visions.

2. The Advance (vv. 10-12).

As soon as the divine way was known, they moved forward therein. Visions must be quickly translated and aggressive action taken or else they are blotted from our skies. They neither questioned the wisdom of God or delayed action. This is characteristic of all God's true servants. With a straight course, Paul moved out of his own country to the strategic center of a new continent. How many brave missionaries have followed in his steps!

IV. The First Convert in Europe (vv. 13-15).

The missionaries first went to Philippi and spent several days in studying conditions there. The Jewish element in this city was comparatively insignificant. So much so that they could not have a synagogue. Therefore, the devout people were accustomed to worship by the river side. To this humble gathering Paul came and preached to the women assembled there. A certain woman from Thyatira named Lydia, a proselyte, believed his message and was baptized. The work of the Lord thus had a very humble beginning, but it was destined to transform all Europe and the world.

The steps in Lydia's conversion are worthy of note for they are typical:

1. Attendance at the Place of Worship (v. 13).

Usually those whom God is calling are found at the place of prayer. Lydia was a woman of wealth, culture and wide experience, and yet she had need of Christ. She was seeking the heavenly light. God sends many an inquirer to the prayer meeting.

2. Listening to the Preaching of the Word of God (vv. 13, 14).

The instrument used in the conversion of sinners is the Word of God. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is highly important that at every prayer meeting the Word of God shall be spoken so that the inquirer after God may find the light.

3. Her Heart Was Opened by the Lord (v. 14).

Only the Lord can convert a soul. It is our business to preach the Word of God, and it is God's business to open the heart of the inquirer. Regeneration is a supernatural work. When the gospel is preached the Spirit of God opens the sinner's heart for the reception of Christ. However, no one is ever converted against his will.

4. She Was Baptized (v. 15).

Every one whose heart the Lord has opened desires to confess Him in baptism. Baptism is an outward sign of an inward grace.

5. Her Household Believed (v. 15).

Real conversion cannot be concealed. When one is converted those in the home will find it out.

6. Practiced Hospitality (v. 15).

Those who have experienced God's saving grace are thus disposed to have part in His work by rendering aid to His ministers.

March 20

The Christian's Hope

John 14:1-3; 2 Corinthians 5:1-10; 1 John 3:2, 3

Golden Text:—In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.—John 14:2.

The lesson committee made a happy choice of Scripture text in setting forth the Christian's hope. It is the assurance of a heavenly home,—the resurrection of the body and glorification with the Lord.

I. Assurance of a Heavenly Home (John 14:1-3).

The announcement concerning the death of Christ, accompanied with the shaping of events which pointed to a speedy accomplishment of the same, shattered the disciples' hope. Their forlorn hope was expressed in the wail, "We trusted that it had been he which should have redeemed Israel" (Luke 24:21). The Lord told them that He was going away and that they could not follow Him. This brought great grief to their hearts. They perhaps began to doubt His Messiahship, but He did not leave them comfortless.

1. He Asked Them to Believe and Trust in Himself as God (v. 1).

"Ye believe in God, believe also in me." Faith in the God-man, Christ Jesus, will steady the heart, no matter how great the sorrow or intense the grief. If we will but place the cares and burdens of life upon Him our tears shall be turned into

joy and our despondency transformed into a radiant hope. Let us cast our burdens and cares upon Him, for He careth for us and has bidden us to trust Him.

2. He Assured Them that He Was Going to Prepare a Place for Them in His Father's House (v. 2).

He assured them that that place would have an abundance of room for there were "many mansions" in His Father's house. We should learn from this that heaven is not an imaginary place. It is a prepared place for a prepared people. Only those can enter who have made the necessary preparation while on the earth.

3. He Assured Them that He Would Come Again and Escort Them to Heaven (v. 3).

Jesus will not wait for His own to come to Him, but will personally come back to the earth and call forth from the graves those who have died in the faith (1 Thess. 4:16, 17), and transform living believers and take them all to be with Himself in the heavenly home for evermore. He will not be satisfied until His own are with Him. When He said, "I will come again," He no doubt meant His personal, bodily and literal return to this earth. No truth is better authenticated than this.

II. Assurance of the Resurrection of the Body (2 Cor. 5:1-10).

That which nerved Paul for his conflict, even when physical death threatened, was the assurance that even such violence would but hasten his presence with the Lord. As he faced the uncertain future, so far as the issue of the treatment of the hostile world was concerned, he was sure

1. That His Present Body Was Only a Tabernacle, a Tent in Which He Lived Temporarily (v. 1).

Though this tent were destroyed he had nothing to fear as there was a building to take its place. This house which is to take the place of the tent is

- (1) From God.
- (2) Not made with hands.
- (3) It is eternal.

Our natural body at best crumbles to dust in about three score and ten years, but the resurrection body shall abide forever.

- (4) It is to be "in the heavens."

2. He Earnestly Longed for the Change (vv. 2-4).

The human personality instinctively shrinks from a state of disembodiment, but the intelligent Christian earnestly longs for the exchange of the natural body for the spiritual. We long to put off the perishable to take on the imperishable. No one has a perfect body. Most of us have our burdens, aches and pains, but all long for the time when the undying personality shall inhabit an undying body.

3. This Plan Was Wrought by God (v. 5).

God did not fashion the body for death, but for life. God is not the God of the dead, but of the living. The pledge of this grand consummation of the divine purpose is the indwelling of the Holy Spirit.

4. Believers Should be of Good Courage (vv. 6-8).

While we live in this body we are absent from the Lord, but because of the Holy Spirit dwelling within us, we confidently walk by faith, being more anx-

ious to be absent from the body and present with the Lord.

5. The Believer's Chief Concern in This Life Should Be to Please the Lord (vv. 9, 10).

Nothing matters — health, sickness, strength, weakness, fame or obscurity, friends or loneliness, provided at the end of the journey we hear the Lord's "Well done, good and faithful servant."

III. Glorified with the Lord (1 John 2:2, 3).

We are now God's children, but the change which awaits the resurrection has not come yet. When it comes it will reveal our wonderful future. When the Son of God shall be manifest we shall be like Him in glory. When Christ shall come again the saints shall share His glory. This glorious hope will transform the life. The one who has it will keep himself pure even as He is pure.

March 27

Review—Studies in the Christian Life

Golden Text:—If ye love me keep my commandments.—John 14:15.

No fixed method of review can be set down to meet the need of any teacher. Different methods may be used depending upon the gifts and genius of the teacher, the aptitudes of the pupils and the grade of the class in the school. As a help to finding the method best adapted to any given case, the following methods are suggested:

I. A Descriptive Essay Method.

Each member of the class should be assigned to the task a week ahead of the preparation of an essay on the topics involved in the quarterly lessons, as for example: What Constitutes a True Christian, Following Christ, The Prayer Life of a Christian, The Christian and His Bible, The Home Life of a Christian, Christian Stewardship, The Christian and the Missionary Obligation.

II. The Question Review Method.

The teacher will prepare a list of questions dealing with the various phases of the quarter's lessons. These will be written on slips of paper and the members of the class will draw them. As examples of questions note the following: What does following Christ involve? What is the Christian's responsibility as to his Bible? What is the Christian's obligation as to stewardship? What are the duties of the members of the home? What is the Christian's obligation as to the evangelization of the world? What is the Christian's hope? Is Christ coming again? Will there be a resurrection of the body?

III. The Summary Method.

This method can always be used to good advantage with the advanced classes. In applying the method, the outstanding fact or facts should be grasped and the principal teaching of the quarter's lessons stated. The following suggestions are offered:

Lesson for January 2.

Jesus first calls men to be His disciples. He then calls them to have fellowship in His service. Those who receive this twofold call will walk as He walked. The in-

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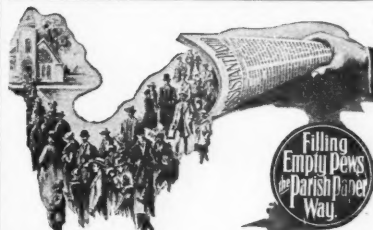
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Lesson for January 9.

The one who really follows Christ shall be hated and opposed. Having fellowship with Christ will show to His followers the true standard of living before the world. He will love his enemies, do good to those who hate him, bless them that curse him, pray for those which spitefully use him, patiently endure wrong and do to others as he would have them do to him.

Lesson for January 16.

The Bible furnishes the Christian with full knowledge of God and man's obligation to Him. The only way to be able to stand firm and true in the coming perilous times is to be thoroughly grounded in the knowledge of the Scriptures.

Lesson for January 23.

Jesus, though divine, resorted much to prayer. If he needed this fellowship, how much more do His followers need it.

Lesson for January 30.

Christ was tempted in order to demonstrate the reality of the union of the di-

vine and human natures so that the believer may have a foundation upon which to rest this faith for salvation. Followers of Jesus may expect temptations, but divine help is available for every need.

Lesson for February 6.

To every believer has been given certain talents such as gifts for service, knowledge, time, money, to be used for the honor of His Lord. A time of reckoning is coming at which reward will be given for fidelity and judgment meted out for infidelity.

Lesson for February 13.

The home is the oldest and most important institution in the world. The most effective way of making strong and pure the church, society and the nation, is to make the home Christian.

Lesson for February 20.

The subject of the kingdom is under solemn obligation to permeate society and let his light shine so that the heavenly Father may be glorified.

Lesson for February 27.

Every believer has two natures—the flesh and the spirit. The only way to overcome the flesh is to be filled with the Spirit.

Lesson for March 6.

The Lord permitted persecution to fall upon the church and the disciples to be scattered in order that their testimony might be spread abroad. Those who love Christ will witness of his salvation wherever they go.

Lesson for March 13.

Christ has imposed upon every disciple the obligation of witnessing for Him to all the nations of the world.

Lesson for March 20.

The Christian's hope is the personal return of Jesus Christ to take him to His heavenly home. When Christ comes, the body of the believer who has fallen asleep will be resurrected and living believers will be caught up into glory with Christ.

April 3

Peter Becomes a Disciple of Jesus
Mark 1: 14-18; 29-31

Golden Text:—Come ye after me and I will make you to become fishers of men.—Mark 1:17.

1. Jesus Preaching in Galilee (vv. 14, 15).

The reason for Christ changing from Judea to Galilee was the growing opposition to Him. He accepted the fate of John the Baptist as foreshadowing his own death. The rejection of the forerunner meant the rejection of Him whose advent he heralded. For prudential reasons he withdrew to a more remote region where he would attract less attention and be free from opposition. Back of this, however, was the opportunity given to less favored people to hear the gospel according to the prophetic word (Isa. 9:1, 2).

1. What He Preached (v. 14).

The gospel of the kingdom of God which meant the good news of the near approach of the kingdom of God when the rule of God as predicted by the prophets would be realized. It should be carefully noted that the gospel of the kingdom differs from the gospel of the grace of God.

2. How He Preached It (v. 15).

(1) "The time is fulfilled and the kingdom of God is at hand."

This meant that the time had now come for the appearance of the Messiah and the establishment of His kingdom.

(2) "Repent."

This meant that the people should turn around, change their minds and attitude toward Christ, and accept Him as their King. The message of repentance is one which needs to be sounded out today. People should be called upon to repent of their sins.

(3) "Believe the gospel."

Then, as now, men needed to believe the gospel of Christ.

II. Jesus Called Peter and Andrew to Become Fishers of Men.

Jesus called this pair of brothers for service in His kingdom. It is usually best to perform the Lord's service in pairs. This has a three-fold value. It makes testimony effective; it provides fellowship on the part of workers, and protection of the witnesses. It is to be noted that these men had previously been called to be dis-

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ciples of Christ (John 1:36-42). They are now called to service. Jesus first calls men to Him for salvation. Those who accept that call have an additional call to service. Observe

1. From What They Were Called (v. 16).

They were called from positions of definite service. They were fishers. God always chooses His servants from the ranks of the employed. The lazy man need not expect a call from God.

2. To What They Were Called (v. 17).

To be "fishers of men." They no doubt had been successful fishers. The qualities which made them good fishermen, namely, patience, bravery to face the storm and darkness of the night, and perseverance, which led them to toil all night though no fish were caught, would make them good fishers of men. It requires patience, bravery and perseverance to win souls for Christ.

3. Their Obedience (v. 18).

"Straightway they forsook their nets and followed him."

To obey meant sacrifice, painful separation, the giving up of all business interests and leaving father behind. Regardless of the cost, they yielded prompt obedience. They gave up business and home, not inquiring as to where their salaries were to come from. They put their trust in Him who called them, believing that He was able to supply all their needs.

III. Jesus Entering Simon Peter's House (vv. 29-31).

Soon after the call of Peter and Andrew Jesus called James and John, after which they entered the synagogue at Capernaum where he cast out an evil spirit. This miracle caused His fame to be spread abroad.

1. A Loved One Ill (v. 30).

When Jesus entered this home He found Peter's mother-in-law ill with a burning fever. We know that among the closest followers of Jesus there are suffering ones and anxious and burdened hearts. To all such Jesus comes with loving sympathy and power to help. He has the same power in the quietude of the home as in the public meeting place.

2. "They Tell Him of Her" (v. 31).

This was the proper thing to do. We should bring to the attention of Jesus those of our families who have need of both bodily and spiritual healing.

3. He Healed Her (v. 31).

"He came and took her by the hand and lifted her up." This act showed the nearness, sympathetic tenderness and power of Jesus. At His touch the fever departed and strength was imparted to her body.

4. "She Ministered unto Them" (v. 31).

This act shows

(1) That the cure was instantaneous and complete.

When Jesus heals there is no half way business. He does the same with the healing of the soul.

(2) Gratitude on the part of the one healed.

She thus expressed her appreciation of what Jesus had done. All those who have experienced the healing power of Jesus will express their gratitude in loving service to the Lord and His disciples.

March, 1927

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AN INTERESTING WORD FROM MEXICO

Rev. L. P. Van Slyke, working in Oaxaca, Mexico, in connection with the Presbyterian Board, writes as follows:

"We are back at our work after our furlough, and very glad to get here. We had been away just nine months when we arrived the second of December. We found the work in just as good condition in every way as when we left last March . . . Owing to the new Mexican laws I am no longer able to preach, but we have a fine humble-spirited, earnest young Mexican who does the preaching and heads the congregation as pastor. And I find more to do without preaching than I can possibly get done. So far as I can see we are going to be able to readjust ourselves and our work in all parts of our mission, so as to obey the law without harming in the least the effectiveness of our work. . . .

"The formal welcome took place two days after our arrival, and consisted of a real fiesta, including a barbecue. They killed three sheep and roasted them quite deliciously, only a little bit highly seasoned with native pepper. That morning the whole town council came over and had breakfast on our porch by invitation of the congregation. Some twenty of us sat down to breakfast. At noon the real feast began. Our Christian brass band came, some twenty of them. About forty-five men sat down around the tables to dispose of their share of the barbecue. Later the women and children ate, the women sitting on the floor of a near-by room. They had worked hard preparing the feast and well deserved their share.

"Our work is going forward quietly and steadily. At present, at least, there is no danger whatever here. However, one hears things now and then that reveals what lies under the surface. For example, in a certain village not far from here the common story is told that my wife and I get little children into our home and then cut out their hearts, which we then carry to the top of the mountain, or else down to the river, to offer as a sacrifice to the spirit of the mountain or the river, and so talk with these spirits. Another story is that we have a big tub in a certain corner of our house (it may perhaps be the cylindrical water tank we have against the back wall of the house), which is always kept filled with blood—the blood of children. It is asserted that our older boys go around the neighboring villages collecting this blood from the children they can find, and that this blood is our food. Another tale is that we have a large quantity of guns and ammunition hidden in our house, waiting for the time when we will try to conquer the other villages. How little they know of the kind of conquest we want, and the kind of ammunition we use! Such circumstances as these will reveal to you

how dark the ignorance of the people, and how much they need the work of missionaries of Christ, and how much we need your prayers that this darkness may be penetrated with the rays of the Cross of Jesus."

THIS CONCERNS OTHERS BESIDES PRESBYTERIANS

From a folder by Dr. Francis S. Downs entitled, "Is the Presbyterian Church on Fire for Foreign Missions?" we quote the following:

"One of my strongest convictions, and the experiences of the past year have only deepened it, is this: that the pastor is the key-man in the great missionary enterprise. Individual members of the church may go beyond their pastor in the depth of their spiritual experience or in the purity of their devotion to Christ, but no church, as a church, rises any higher than its pastor or goes any further than its pastor will lead it . . . The deepest impression I have received is that any great missionary advance in the Presbyterian church must have its springs in spiritual revival and a fresh outpouring of the Holy Spirit. If a church, or a church member, has little interest in missions it is because that church, or church member, has little interest in the gospel . . . The nerve of missionary enterprise has been cut by wide unbelief concerning the lost condition of man, by widespread unbelief concerning the absolute necessity of divine atonement for human sin, by wide unbelief concerning the Christian's personal obligation to give the gospel to the whole world . . . The indispensable factor for world-wide evangelization in our generation is spiritual life, so deepened and so overflowing that it will project itself into the remotest parts of the world."

REACTION IN CHILE

Rev. H. Wagoner writes in the *Chile Missionary Tidings*:

"One of the prominent clauses of the new constitution is concerning the separation of Church and State, for under the old constitution the Roman Catholic religion was the official religion of the country, all the other religions being only tolerated. Under the new regime all religions are on the same footing, at least on paper. For a time the evangelical element of the country was in raptures with the thought that at last the evangelical church was on an equal footing with the Roman church, and all seemed to see a new and inviting future ahead.

"But it is now dawning on every one that the separation between Church and State is only on paper, it does not exist in fact. The fact of the matter is the Roman church has really gained by the change of constitution . . . Put on her mettle by the new state of things, she has begun to pull wires

with great dexterity, and today she is sitting firmly in the saddle of the government, and there is really less liberty than there was under the old form of government . . . A recent ruling by the reactionary government states that the Roman priests are the only capable teachers of morality and religion in the schools, and the same measure facilitates their entrance into the public schools. The same saints days are observed as public holidays, the same processions take place in the streets. Only yesterday there was an immense procession in the streets of Temuco, when they carried the image of Carmen through the thoroughfare to the tune of idolatrous chants. A new bi-weekly publication is now being printed in Temuco to combat the gospel. All these things should stir us to greater faithfulness in prayer. Will you become a constant intercessor for Chile?"

CLEANSE THE LEPERS

From a recent letter from Dr. R. M. Wilson, in charge of the Leper Hospital at Kwangju, Korea, we quote the following:

"On Monday we sent the first batch of ten lepers down to the new site to start work on the colony. More will go when temporary shacks have been put up. The lepers will erect the entire plant, doing all the work themselves. We expect to put up fifty concrete cottages, each to hold twenty lepers and to cost about \$250 per cottage . . . Our leper workmen will be living in shacks this winter, so we will be glad to receive warm sweaters, overalls, or any old clothes for the work. Several have asked how to send money: Personal checks are good here and easy to handle . . . For some weeks there have been ten leper girls here at our gate begging for a small corner in the colony. They would gladly sleep in the straw if only we could take them in and provide the food and treatment. Four dollars a month will do this. I expect to die and pass on to that glorious home He has gone to prepare for us, but before I go I wish to build up a colony where many of these poor outcasts, who are dreaded and feared by all, may have a haven of rest, hear the gospel, and rest their weary, broken bodies."

A prominent missionary who recently visited Dr. Wilson's leper colony has written as follows:

"I have never seen a more inspiring or attentive audience than that which greeted me on Sunday afternoon, five hundred or more, men, women, and children, all lepers, packed in tightly on the floor, each dressed in white, with his Bible and hymnbook. So many of the women have sweet faces, some of them are even pretty, and the little children as attractive as children anywhere. They recited the first Psalm for me, and when I asked how many had been Christians before they entered the colony, only eight held up their hands. They are all proud to call themselves Christians. My little girl was there, the poor ragged little waif whom I could not resist adopting when she stood at the gate the day before, but now so smiling and clean and happy that it was hard to recognize her as the

same child. She had walked many miles to the hospital and just stood at the gate, hoping someone would let her into this paradise. She had no home or parents and had been kicked and driven around till she found her way to this home. How could we turn her away just for the sake of \$4.00 a month? I keep wondering what has happened to those five boys who were crying outside the men's gate that same day. One of them had such a terrible sore on his leg, and they were all such little fellows! I wanted to take them all in; but perhaps someone else will do that."

SUSTAINED IN LONELINESS

Mr. and Mrs. Arthur F. Tylee, M. B. I. students of '23, located at Juruená, interior Brazil, write thus:

"And his name shall be called Wonderful." So we know Him now. For five months we have been without mail, six months without adequate food supplies, seven months without the fellowship and comfort of any fellow-missionaries; but months rich in opportunity to know Him who is Wonderful. In our loneliness He gives quiet, calm assurance that He is caring for lack of food; He gives daily supplies in a wonderful way, never failing for a single meal. In the place of human fellowship we have His 'Lo, I am with you always' . . . When we arrived a year ago everyone was heavily armed, even in their homes, and the Indians had recently murdered six Brazilians. Today arms are seldom carried except for hunting, and the Indians leave their bows and arrows in the woods when they come here. By acts of good will they are confirming their promise of peace."

BLESSING IN AFRICA

In a letter just received from Miss Rose M. Horton, '16, of the Africa Inland Mission, she writes as follows:

"We are having great blessing in the work. People are anxious for the gospel and come inquiring from all sides. Last Sunday there were five who came with charms, etc., to burn. One man had more things than I ever have seen one person possess. He had a big drum and loads of other things that he had used in worshipping the spirits. Three people had helped him carry the things to the station to burn them. A week ago a witch doctor who was famous all over the district brought his things and burned them. Crowds came to see if the charms could really be burned or if they would pass through the fire unharmed. Many people had been deceived, for their faith was surely in those things, so it cannot help but have an influence for good on many others.

"The people in that district are very anxious for a school and someone to teach them the gospel. Pray that someone of God's choosing may volunteer for the work. It needs someone established and one who knows the Word. Here as at home it is difficult to get people who are willing to give themselves to the Lord for service. There are now about three hundred in the catechumen class. It is so important that they be grounded in the Word and be able to give a reason for the hope that is within

them. I think there is no work I have of which I feel the responsibility as this."

DOES THIS NOT MOVE YOUR HEART?

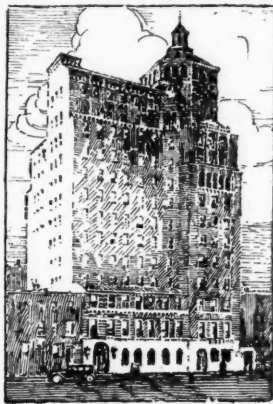
We venture to quote the following paragraph from the yearly letter of the home director of one of the important missionary societies working in that great dark continent of Africa:

"As the years pass it becomes increasingly more difficult to carry on a work such as we are doing. The spiritual apathy of the churches, the opposition of many church leaders, the governmental and satanic hostility, make it more and more difficult to carry on a field work such as ours. Our God is still the same great Jehovah, but Satan in these last days is doing his best to hinder and injure. But we have much to give thanks for as we look back over the past year. We have

added seventeen new workers to our staff, bringing our family up to 130. By these additional workers we have been enabled to enter open doors that have been waiting for some time, and thus the gospel is now being brought to many thousands who never heard it before. Our list of missionary candidates is rapidly increasing. At the time of writing we have some thirty to fifty young people whom our four councils have approved. These are ready to sail at a moment's notice, as soon as sufficient funds are supplied."

"God has His people among all denominations of Christians, but none of them are the better for being sectarian. I will leave you to regard your own party, but I will not leave you because you are not of my party. I want to love the image of God wherever I find it, in preference to any party."—Rowland Hill.

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Did the Great Teacher really say, in Matthew 6:34, as former versions of Scripture have it, that we are to *take no thought for the morrow*? Or was the injunction as the American Standard version has it, that we *be not therefore anxious for the morrow*? In the light of all His matchless teachings, and on the authority of the more accurate translations found only in the American Standard Bible, how much more comforting it is to be *not anxious* than simply to *take no thought*!

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THE CHRISTIAN'S PERSONAL PRONOUNS

1. A precious *we* (2 Cor. 5:1).
2. An exalted *us* (1 John 3:1).
3. Some possessives:
My affliction (Phil. 4:14).
My beloved brethren (James 1:19; 1 Cor. 15:58).
My God (Phil. 4:19).
Our citizenship (Phil. 3:20).
Your reward (Luke 6:35; Matt. 5:12; Mark 9:41).
4. A very personal objective:
"The Son of God, who loved *me* and gave himself up for *me*" (Gal. 2:20).
5. The devotional *I* (Phil. 3:13).
6. The triumphant first personal (2 Tim. 4:6-8).

—Don Carlos Janes.

GLORIFYING GOD A Bible Outline

"Ye are bought with a price; therefore glorify God" (1 Cor. 6:20). We can glorify God—

- 1.—*By Consistency of Life*: "Let your light so shine before men, that they may see your good works, and glorify your Father . . . in heaven" (Matt. 5:16). "They may by your good works, which they shall behold, glorify God" (1 Pet. 2:12).
- 2.—*By Patience Under Discipline*: "If any man suffer, let him glorify God" (1 Pet. 4:16). "In hope of the glory of God . . . we glory in tribulation" (Rom. 5:2, 3; 7:17; Acts 5:41).
- 3.—*By Zealous Service*: "Herein is my Father glorified, that ye bear much fruit" (John 15:8). "And when they heard it, they glorified God" (Acts 21:20).
- 4.—*By Personal Testimony*: "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11). "They glorified God in me" (Gal. 1:24).
- 5.—*By Purity of Motive*: "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). *Example*: "Father glorify thy Son, that thy Son also may glorify thee" (John 17:1).
- 6.—*By Generous Thought For Others*: "They glorify God . . . for your liberal distribution unto them, and unto all men" (2 Cor. 9:13).
- 7.—*By Loving Unity*: "That ye may with one mind, and one mouth, glorify God" (Rom 15:6, 7). *Illustration*: Acts 2:46, 47.
- 8.—*By Unfaltering Trust*: "Strong in faith, giving glory to God" (Rom 4:20).
- 9.—*By Grateful Praise*: "Whoso offereth praise glorifieth me" (Ps. 50:23). See 2 Cor. 4:15; Matt. 9:8; Luke 13:13; Acts 4:21.
Examples of Failure: Belshazzar (Dan. 5:23-30); Herod (Acts 12:23).
"God forbid that I should glory save in the cross of our Lord Jesus Christ" (Gal. 6:14).—S. E. Burrow, in *The Christian*.

HARMONY BETWEEN GOSPELS AND EPISTLES

or, Relation between Gospels and Epistles

- Gospels** give the death and resurrection of Christ as the *ground* upon which the church is to be built.
- Epistles** give the position, relationships, duties, and privileges of the church.
- Gospels** contain the great *germ truths* relative to the church.
- Epistles** develop those germ truths.
- Gospels**—Disciples gathered and constitute the first members of the church on the day of Pentecost.
- Epistles** reveal the full grown church, forming the body of which Christ is the Head.
- Gospels** present a little band of Jewish believers associated with a Christ in *humiliation*.
- Epistles**—the new body associated with a Christ in *glory*.

—Ella E. Pohle.

THE CHURCH—THE BODY OF CHRIST (Ephesians)

I. Its Calling (ch. 1).

1. The Source of Its Calling—God (1:4).
2. The Preparation for Its Calling—Death of Christ (1:7).
3. The Purpose of Its Calling.
4. The Period of Its Calling.
5. The Power to make Its Calling Sure.

II. Its Membership (ch. 2).

1. Their former Condition and Position (2:1-3, 11-13).
2. Their present Condition and Position (2:4-6).
3. Their future Condition and Position (2:7-10).
4. Their Peace (2:14, 15).
5. Their Relationship (2:16-22).

III. Its Mystery (ch. 3).

1. The Mystery Revealed (3:1-5).
2. The Mystery Explained (3:6-12; cf. 2:11-15).
3. The Mystery Enjoyed.

IV. Its Walk (4:1-6:9).

1. Walk worthy of Its High Calling (4:1-16).
2. Walk in Newness of Life (4:17-32).
3. Walk in Love (5:1-7).
4. Walk in Light (5:8-20).
5. Walk in Submission and Obedience (5:21-6:9).

V. Its Warfare (6:10-18).

1. The Warning (vv. 10, 11).
2. The Foes (v. 12).
3. The Armour (vv. 12-17).
4. The Strength (v. 18).

VI. Its Exponent (6:19-24).

—Thomas G. Marsh.

THE RIGHT WAY TO FACE DEATH 2 Timothy 4:6-8

Introduction:

Context, 2 Timothy. Paul's latest writing.

I. Paul Viewed the Present under Divine Illumination (v. 6).

1. Natural Fear of Death (Heb. 2:14, 15).
2. Death and Resurrection of Christ Changes This (Acts 20:24; 21:13; Phil. 1:20-24; 1 John 4:18).
3. Nature of Death.
 - (1) "Offered" (lit. "poured out"), as the libation just preceding the sacrifice. His death would fulfill the will of God, what greater joy could he ask?
 - (2) "Departure"—*analysis* (from which we get our word "analysis"). An unloosing, a dissolving into separate parts, a departure; not extinction, but lifting the anchor to depart for another shore, which is "by far the more preferable."

Such was his light from heaven, facing death.

II. Paul Reviewed the Past with Confident Satisfaction (v. 7).

Why do people fear to die? Their past lives.

Paul's past was under the blood of Christ.

Being saved, he had lived for God, summarized in a three-fold statement:

1. I have fought a good fight (lit. "the good fight").
Fight—*agon*, from which we get our word "agony."
Intensity of his life for the Lord.
2. "I have finished my course." Running the race (Heb. 12:1-3; 1 Cor. 9:24; Isa. 40:30, 31).
3. "I have kept the faith." The faith, the body of revealed truth concerning Christ. This he guarded from loss or injury, kept his eye on it. No wonder he was confident as to the past.

III. Paul Previewed the Future in Glorious Anticipation (v. 8).

"Henceforth," emphatic word here. Future contrasts with martyrdom (2 Cor. 4:17, 18).

Crown, the runner received one. Righteous judge, contrast unrighteous judges.

"At that day," the goal of his faith (see 1:12).

Was this special promise to Paul alone? No, "Unto all them also that love his appearing." His second appearing.

To love His appearing is to love Himself, and to approve His plans.

Conclusion:

A contrast: (v. 10) "Demas hath forsaken me, having loved this present world."—L. W. Ames.

The Readers of This Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

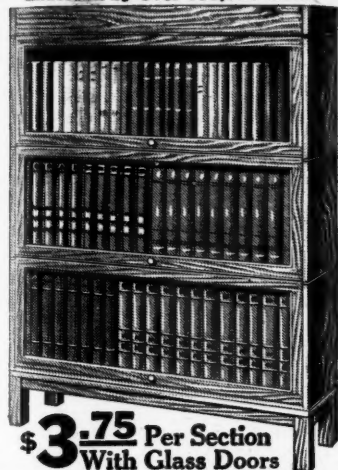
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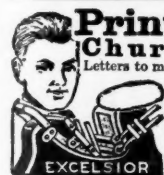


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GOD-GIVEN COMPASSION

Rom. 9:1-3

I. Introduction:

1. General lack of compassion for lost.
2. Soul-winning an abnormal condition. (Illustration, Paul before his conversion).
3. Our small concern about our relatives.

II. Three Witnesses of Divine Compassion (v. 1).

1. Christ, truth in Christ.
2. Conscience.
3. Holy Ghost.

III. Two Woes of Divine Compassion (v. 2).

1. Great heaviness.
2. Continued sorrow.

IV. One Wish of Divine Compassion (v. 3).

1. Accursed from Christ.
2. For kinsman.

—Earl L. Holliday.

"GROW IN GRACE" (2 PETER 3:18)

The above injunction naturally divides itself into three, namely: "Grace," "In Grace," and "Grow in Grace."

I. The Circle in which we Grow—"Grace."

1. Saving Grace in Love (Eph. 2:4-8).
2. Sanctifying Grace in Power (Acts 4:32-36).
3. Strengthening Grace in Trial (2 Cor. 12:9).
4. Supplying Grace in Need (2 Cor. 9:8).
5. Serving Grace in Equipment (1 Cor. 15:10).
6. Singing Grace in Worship (Col. 3:16).
7. Shining Grace in Testimony (Acts 11:32).

II. The Center in which We Grow—"In Grace."

How can we "grow in grace"? See some of the things in which we are to move, as illustrating growth:

1. Walking in Love, Affectionately (Eph. 5:2).
2. Walking in Faith, Obediently (2 Cor. 5:7).
3. Walking in Wisdom, Carefully (Eph. 5:15-17).
4. Walking in Grace, Energetically (Eph. 3:8).
5. Walking in the Lord, Faithfully (1 Cor. 4:1, 2).
6. Walking in Christ, Continually (Col. 2:6).
7. Walking in the Spirit, Fully (Gal. 5:16).

III. The Condition in which We Should be Found—Growing.

The believer should be growing in three directions at one time, and proportionately in each:

1. Downward, in the Truth (Jude 20).
2. Upward, into Christ (Eph. 4:15).
3. Outward, in Usefulness (1 Cor. 15:58).

—F. E. Marsh.

It is more blessed to give than to receive, save in the matter of offense.

A Christmas journey: "Let us now go even unto Bethlehem, and see this thing which is come to pass which the Lord hath made known to us."—Exchange.

A Message From Dr. Scofield

In moving from New York to Chicago a letter from Dr. Scofield was found in a Greek Concordance belonging to the Editor of the *Wonderful Word*. Said he:

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WHAT IS SIN?

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2. Sin is Ungodliness (Rom. 1:18).
3. Sin is Lawlessness (1 John 3:4).
4. Sin is Unrighteousness (Rom. 1:18).
5. Sin is Heedlessness (Rom. 5:19).
6. Sin is Transgression (Rom. 2:23).
7. Sin is Lapse (Matt. 6:14).
8. Sin is Ignorance (Heb. 9:7).
9. Sin is Loss (Rom. 11:12; 1 Cor. 6:7).
10. Sin is Debt (Matt. 6:12).
11. Sin is Worthlessness (John 3:20).
12. Sin is Impurity (Rom. 1:24; 1 Tim. 1:9).
13. Sin is Depravity (Rom. 1:29).
14. Sin is Weakness (Rom. 6:19).
15. Sin is Selfishness (Rom. 1:29).
16. Sin is Deceit (Eph. 4:22).

17. Sin is Wandering (Rom. 1:27).
 18. Sin is Enmity (Rom. 8:7).
 19. Sin is Discord (Num. 18:9, Greek).
 20. Sin is Unbelief (Heb. 3:12).
- W. H. Griffith Thomas, in *Sunday School Times*.

YOU NEVER CAN TELL

You can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a
seed,
Though its harvest you will never see,
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree
shall grow
And shelter the brow of toil.
—Selected.

THE FOURFOLD WILL OF GOD FOR US

	1 Thess. 4:3-12 "This is the will of God."	Col. 3:2-14 "Set your minds on."	Eph. 4:25-5:17 "Understand what the will of the Lord is."	James 3:17 "Wisdom from above."
Purity	verses 3-5	verses 5-8	5:3-14	"Pure."
Honesty	verse 6	verses 9-11	4:25-30	"Without vari- ance, without hypocrisy."
Unselfishness	verses 11, 12	verses 12, 13	4:31, 32	"Peaceable," etc.
Love	verses 9, 10	verse 14	5:1, 2	"Good fruits."

—Henry B. Wright, in *The Will of God and a Man's Lifework*.

THE CHRISTIAN'S WALK

1. Walk by faith (2 Cor. 5:7).
2. Walk by the same rule (Phil. 3:16).
3. Walk in newness of life (Rom. 6:4).
4. Walk in love (Eph. 5:2).
5. Walk in Christ Jesus (Col. 2:6).
6. Walk in wisdom (Col. 4:5).
7. Walk in own calling (1 Cor. 7:17).
8. Walk in good works (Eph. 2:10).
9. Walk in truth (2 John 4).
10. Walk in a straight way (Jer. 31:9).
11. Walk in the light (Eph. 5:8; 1 John 1:7).
12. Walk in the Spirit (Gal. 5:16).
13. Walk in the fear of the Lord (Acts 9:31; Neh. 5:9).
14. Walk as ye ought (1 Thess. 4:1).
15. Walk as Christ walked (1 John 2:6).
16. Walk after His commandments (2 John 6).
17. Walk honestly (Rom. 13:13).
18. Walk carefully (Eph. 5:15, R. V.).
19. Walk uprightly (Gal. 2:14).
20. Walk worthily of calling (Eph. 4:1, R. V.).
21. Walk humbly with God (Gen. 6:9; Micah 6:8).

—Norman H. Camp.

MAKING THE BEST OF YOUR "BUT"

There is a "but" in every life, and it can be made a source of bitterness or of blessing. It can be made the ground of grumbling or the theme of praise. It can be used as a handicap or as a spur.

There is no book in English literature where this use of the "but" is so well illustrated as in Defoe's immortal story of *Robinson Crusoe*. As the castaway meditates upon his position, he sums up the good and the evil things. For his own comfort's sake, wise man that he is, he puts all his miseries first, and in quick succession blots them out with his mercies.

"I am cast upon an horrible desolate island; *but* I am alive, and not drowned as all my ship's company was. I am singled out and separated, as it were, from the world; *but* I am singled out, too, from all the ship's crew, to be spared from death. I am divided from mankind; *but* I am not starved and perishing on a barren place. I have no clothes to cover me; *but* I am in a hot climate, where, if I had clothes, I could hardly wear them. I am without any defense or means to resist any violence of man or beast; *but* I am cast upon an island where I see no wild beasts to hurt me. I have no soul to speak to or relieve me; *but* God wonderfully sent the ship in, near enough to the shore, that I have gotten out so many things, as will supply my wants, even as long as I live."

After summing up things in this way, setting the one over against the other, he goes on to give us his philosophy of life, and very wise and helpful philosophy it is.

"Upon the whole, here was an undoubted testimony that there was scarce any condition in the world so miserable, but there was something negative, or something positive, to be thankful in it; and let this stand as a direction from the experience of all conditions in this world, that we may always find in it something to comfort ourselves from, and to set, in the description of good and evil, on the credit side of the account."

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"GOD HATH SPOKEN BY HIS SON"

Hebrew 1:1, 2; 5:9

Seven things are said about the Son. Look at the seven things very briefly. He is the Heir, that is the end of the history; He is the Creator, that is the beginning of the history; He is the Revealer of God, that is before history; He is the Sustainer, that is throughout history; so you see there are four relations there to history. Then He is the Redeemer, implying that we need more than something purely historical and intellectual. He is the Ruler, and He is supreme, better than the angels, for none of these things was ever said of the angels.—W. H. Griffith Thomas.

CORNELIUS

There are four good things said about Cornelius in Acts 10:2.

He was a devout man.

He feared God with all his house.

He gave much alms.

He prayed to God alway.

Yet this man, with all his excellences, was commanded to send for Peter, who should tell him words whereby he and his house should be saved (Acts 11:14). Notwithstanding his devoutness, and God-fearingness, and generosity, and prayerfulness, he was a stranger to the Christian faith, and needed words to be spoken to him that would bring about his salvation. He stood on the very doorstep of the kingdom of God, the kingdom that is "righteousness and peace and joy in the Holy Ghost" (Rom 14:17), but not till Peter preached the word of salvation, and the Holy Ghost fell on him, and on all that heard the word, did he enter in.

Cornelius is a fit type of many decent, respectable, externally-religious men. They are never frivolous, never profane, never ungenerous, never forgetful of religious observances; but they are strangers to the salvation of Jesus Christ. In short, they are unsaved men. They are "not far from the kingdom of God" (Mark 12:34), but yet they are outside, and the men who were but fifty yards from the ark when "the door was shut" and the flood came, perished just the same as those who were fifty miles away.

Friend Cornelius! we would like to see you saved. You have the *form* of godliness; we would like to see you get the *power*. You have the *name* to live; we would like to see you get the *life*, so that you might hereafter be able to say: "I live, yet not I, but Christ liveth in me, and the life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me."—*Monthly Evangel*.

Repentance must be universal to be effectual. Every sin is to be bewailed, and forsaken; one sin reserved will ruin all our hope. One leak will sink a ship; one bullet in the heart will kill a man; one sin delighted in will ruin a soul. "He that turns not from every sin, turns not aright from any one sin."—*Life of Faith*.

March, 1927

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(Pub. Dept.)

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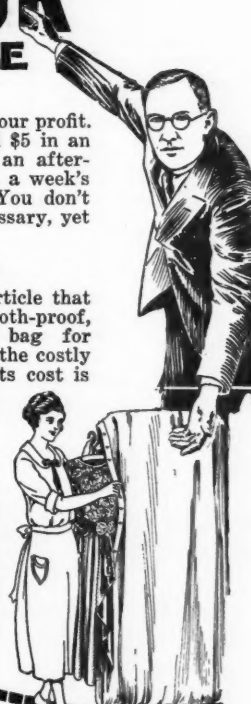
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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Mr. and Mrs. Frank E. Lindgren recently conducted a series of meetings at Hamilton, O. The Lord blessed their efforts and many souls were won for Christ. During February they conducted a union evangelistic effort in Cuba, Ill.

The James Rayburn Party conducted a splendid campaign in Sapulpa, Okla., in January. Great success and blessing attended their efforts. From Sapulpa the party went to Tonkawa, Okla., for February and to Frederick, Okla., in March. Mr. G. W. Otteson, '24 is associated with Mr. Rayburn as director of music and young people's worker.

During the first three weeks of January, Earl L. Holliday and S. F. Porter '26, conducted a three weeks campaign in the Emanuel Baptist Church, Marion, O., of which Mr. Holliday is pastor. There were seventy-six professions of faith, and the church life greatly revived. During February Mr. Holliday and Mr. Porter conducted a revival meeting in Amelia, O.

Clyde Lee Fife, holding a union evangelistic campaign in East Liverpool, O., sends in the following report: "We have a wonderful revival here that is blessing the city and reaching thousands of people through the noon meetings in the thirty-two potteries in this pottery center of the world. The spirit of prayer and conviction seems to be on the people and no invitation is without conversions." From East Liverpool Mr. Fife went to Indianapolis to conduct a union campaign.

John W. Erskine is now assisting Rev. G. M. Grinnell '24, in evangelistic campaigns. After closing meetings in Fostoria, Mich., in January they went to Six Lakes, Mich., to conduct a revival in the United Brethren church.

L. C. Bauer of the Bauer Evangelistic Party closed one of the greatest years of the fourteen that he has been in the work. The party began this work for 1927 at Wellfleet, Neb. After three meetings in Nebraska they went to Pontiac, Mich., for a campaign. Mr. and Mrs. Neiderhiser are the singers, and personal workers, and Mrs. Neiderhiser is the pianist.

T. T. Martin conducted a revival in the Tabernacle Baptist Church of Waco, Tex., during January. The convicting power of the Holy Spirit came upon church members and sinners alike and many souls were born anew into the kingdom. February 1, Mr. Martin began his nation-wide series of debates with the leader of the Atheistic Society of America, in Lexington, Ky.

One good result of two meetings recently held at Ashtabula, O., by Dr. and Mrs. H. P. Dunlop was the organization of a men's gospel team which has been very much in demand by churches for many miles around. Dr. and Mrs. Dunlop recently held a fine return meeting in San Diego, Calif., in which about fifty united with the Presbyterian church. They are now in a second meeting in that city with a third in sight. They ask the prayers of friends for their work.

Writing from Long Beach, Calif., where he is enjoying a short rest before entering upon the new year's work, Evangelist Harry W. Vom Bruch of Chicago says, "I have just rounded out my tenth year as an evangelistic preacher, during which I have conducted one hundred and thirty-six

campaigns, besides supplying pulpits each summer vacation. Thank God for the strength of soul and body that made this record possible. Our last campaign at Lancaster, O., was one of great spiritual blessing. I am more eager than ever to do the work and will of my Master."

Ira P. Dean just closed a successful campaign in Shamokin, Pa. The meetings were held in the Primitive Methodist Church and continued for four weeks. Good crowds attended and a large number publicly accepted Christ as their Saviour. The children's meetings that were held three afternoons each week attracted a good attendance and many accepted Christ. The pastor continued the meetings for a week after Mr. Dean closed his work. For the campaign Mr. Dean used a series of addresses entitled "Sermons That Are Seen."

Evangelist S. E. Lewis, of Binghamton, N. Y., with Earl L. Cretser, song leader, recently held a three weeks evangelistic campaign with Rev. C. L. Parkhurst at the Immanuel Baptist Church, Utica, N. Y. From this field the party went to the only Baptist church in Ellenburg township, at Ellenburg Depot, Clinton Co., N. Y., near the Canadian border. A good work was accomplished in this needy field. During February Rev. Mr. Lewis conducted a union campaign at West Newark, N. Y.

March 4-13 are the dates selected for the Tabernacle Baptist Conference, Atlanta, Ga., this year. Hundreds of people look forward to this event with deep and abiding interest. The program this year guarantees a great conference. Among the conference speakers will be Dr. J. C. Massee, of Boston, and Dr. Clovis G. Chappel, of Memphis, who will give evening addresses. Taking part in the entire program of the conference will be Dr. A. T. Robertson; Dr. Melvin Kyle; Dr. Curtiss Lee Laws, editor of the *Watchman Examiner*; Dr. Len G. Broughton; Dr. Max Wortheimer and Bishop Warren Candler. In addition to this strong and forceful program of speakers there will be the fine Lotus Male Quartet of Boston. They will be present through the entire conference. Special arrangements will be made to entertain ministers, and everything possible will be done for the comfort of visitors.

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Samuel B. Goff, D.D., recently closed a very successful campaign in the Methodist Episcopal church at Rising Sun, Md. There were eighty professions of faith and a large number of reconsecrations. The pastor, Rev. J. C. McCoy, received fifty-six members into the church on the closing day of the meetings. A large group of personal workers rendered invaluable assistance in calling in the homes and winning souls for Christ. From Rising Sun, Mr. Goff went to St. James Methodist Episcopal Church at Lynbrook, Long Island, N. Y., to conduct revival meetings.

The Vinaroffs, gospel musicians and pastors' helpers, assisted in three weeks revival meetings at St. Paul's United Brethren Church, Hagerstown, Md., during the first three weeks in January. The meetings were marked with intense interest. The church was filled every night and on Sundays many were turned away. St. Paul's is the largest United Brethren church in the city having over 1200 members. Sixty-eight accepted Christ, and forty united with the church. From Hagerstown the Vinaroffs went direct to East Liverpool, where they engaged in three weeks meetings with the Methodist Protestant church. Dr. W. A. Knapp gave the messages each night and many souls were won for Christ.

Since January 1, Miss Daisy F. Eggleston, evangelist singer and Bible teacher, has been using a cornetist and singer in her meetings, and God has wonderfully blessed the work. Miss Eggleston writes, "In Alden, our first work, scores of folks rededicated their lives to God and 121 made decisions for Christ. Prayer meetings were started in the mornings which are still being continued. A booster chorus of 160 voices of boys and girls sang for us once a week and are now reading the Gospel of John." When sending in the report Miss Eggleston was in the midst of a campaign in Old Forge, Pa. She continues: "A wonderful consecration service was given us by the Lord Thursday evening of this week and beside rededications, fourteen made confessions and received the Lord Jesus as their Saviour last night. We are expecting great blessing from the Lord in this place as Presbyterians, Congregationalists and Methodists are uniting. Pray for us."

EXTENSION DEPARTMENT NOTES

Dr. William P. White was engaged in a month's Bible teaching in Winnipeg and Calgary, Can., in co-operation with Mr. Sidney T. Smith. Dr. White will spend the next few months on the Pacific Coast and will be available for Bible conference work in that section of the country.

Dr. Henry Ostrom continues his Bible conference work in the state of Florida. During February he conducted successful conferences in St. Cloud and Jacksonville. Bible conference engagements at Birmingham, Ala., and Atlanta, Ga., will conclude his present itinerary in the Southeast.

Rev. J. E. Conant, D.D., is engaged in a laymen's evangelistic campaign in the

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Then Dr. Gray added:—

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Bethany Presbyterian Church, Joplin, Mo. He is scheduled for other campaigns in St. Louis and elsewhere until the first of July.

Rev. Oscar Lowry, D.D., conducted a very successful union evangelistic campaign at Pomeroy, Wash. This campaign was city-wide in its influence and several hundred found Christ. Following the Pomeroy engagement he opened a similar campaign at Dayton, Wash.

Mr. C. E. Putnam is engaged in Bible conference work in North Carolina, and is scheduled for engagements in Asheville and various other cities in that state.

Miss Elinor Stafford Millar has filed an engagement at Evanston, Ill., with the Second Presbyterian Church there. She also spoke at the well known Tuesday Night Pulpit in the Trinity Methodist Episcopal Church, Louisville, Ky., and addressed a great mass meeting of business men and women in that city at the noon hour on Tuesday, February 8.

Evangelist Elmer M. Moser conducted a very successful revival campaign at Delta, Ia., and is now engaged with the First Presbyterian Church of Mount Pleasant, Ia. He also opens a similar campaign at Dayton, O., in March.

Rev. C. Edward LaReau has concluded a series of Bible conferences in Florida and Georgia. He conducted successful meetings in St. Cloud and Jacksonville, Fla., and Americus, Ga. In March he will conduct similar conferences at Bethlehem and Shamokin, Pa.

Mr. H. A. Ironside continues his three months' engagement in the Southeast under the auspices of the Extension Department. On this itinerary his schedule includes conferences at Miami, St. Petersburg, Fort Pierce, Melbourne, Birmingham, Ala., and Laurel, Miss.

Mr. and Mrs. W. Earl Robinson are associated with Dr. Conant in laymen's evangelistic campaigns, Mr. Robinson in the capacity of musical director, soloist, and organizer, and Mrs. Robinson as pianist and children's worker.

Mr. Eldon R. Farrar is associated with Dr. Lowry as musical director and soloist.

Special services from January 23 to 30 were held in the Messiah Baptist Church, Chicago, with Mr. H. L. Lundquist, Rev. W. T. Joyce, Rev. A. H. Leaman, Rev. William Runyan, and Dr. F. T. Conner as the special speakers.

A great interdenominational Bible conference was conducted in Philadelphia at the Tenth Presbyterian Church, from February 6 to 13, inclusive, with an array of nationally known speakers. Dr. Gray presided at all the sessions of this conference.

FUTURE ENGAGEMENTS

Harry O. Anderson—Feb. 20-Mar. 20, Lewiston, Idaho; May 1-29, Missouri Valley, Ia.; June-July, Atlanta, Ga.

L. C. Bauer—Feb. 16, Morrill, Neb.; Mar. 3, Pontiac, Mich.

J. E. Conant—Feb. 6-Mar. 6, Joplin, Mo.; Mar. 13, St. Louis, Mo.; May 29 to June 26, Sugar Creek, O.; Sept. 18, Manly, Ia.

H. P. Dunlop—Feb. 20-Mar. 6, San Diego, Calif.; Mar. 13-27, Los Angeles, Calif.

Daisy F. Eggleston—Feb. 12-Mar. 7, Johnson City, N. Y.; Mar. 13-Apr. 7, Wanamie, Pa.; April, Lee, Mass.

Elden R. Farrar—Feb. 6-Mar. 6, Dayton, Wash.

John W. Ham—February, Youngstown, O.

P. H. Kadey—February, Mayville, Mich.; March-April, Owosso, Mich.; April-May, Lapeer, Mich.; June, Burton, Mich.

Hamilton-Loes Party—February, Stillwater, Okla.

E. Henderson Lane—Feb. 1-Mar. 1, Richland Center, Wis.; Mar. 1-April, Toledo, O.

C. Edward LaReau—Feb. 16-27, Americus, Ga.; Mar. 6-20, Bethlehem, Pa.; Mar. 22-Apr. 3, Shamokin, Pa.; Apr. 10-17, Dayton, Ohio.

Frank E. Lindgren—Mar. 6-27, Boone, Ia.; Apr. 19-May 8, Kanawha, Ia.

Oscar Lowry—Feb. 6-Mar. 6, Dayton, Wash.; Mar. 14, Kansas City, Kan.; Mar. 20-Apr. 10, Oak Park, Ill.; Apr. 17-May 15, Pawnee City, Neb.

Elmer M. Moser—Feb. 20-Mar. 13, Mount Pleasant, Ia.; Mar. 20-Apr. 10, Dayton, O.

Richard Nyburg—Feb. 20-Mar. 6, Ridgeway, O.; Mar. 13-27, Manchester, O.; Apr. 3-17, Newcomerstown, O.; Apr. 24-May 8, Jackson, Mich.

Henry Ostrom—Feb. 16-27, Jacksonville, Fla.; Feb. 28-Mar. 6, Birmingham, Ala.; Mar. 13-27, Atlanta, Ga.; Apr. 3-10, Williamsport, Pa.

Sara C. Palmer—Jan. 30-Feb. 20, Wyalusing, Pa.; Feb. 27-Mar. 20, Nanticoke, Pa.

George Preston—Jan. 30-Feb. 20, Springfield, Ill.; Mar. 27-Apr. 17, Brookville, Ind.

Milton S. Rees—February, New London, Conn.; March, Westerly, R. I.; April, Moosup and Plainfield, Conn.

Mr. and Mrs. W. Earl Robinson—Feb. 6-Mar. 6, Joplin, Mo.; Mar. 13, St. Louis, Mo.; May 29-June 26, Sugar Creek, Ohio; Sept. 18, Manly, Ia.

Gipsy Smith, Jr.—February, Del Ray, Fla.; March, Helena, Ark.; April, Moultrie, Ga.; May, Charlotte, N. C.

Billy Sunday Party—Feb. 20, Tampa, Fla.; April 17, Aurora, Ill.; June 5, Butte, Mont.

John R. Snyder—March, April, May, points in Oklahoma.

Albert Turkington—Feb. 8-20, Tiskilwa, Ill.; Feb.-Mar. 13, Detroit, Mich.

The Vinaroffs—Feb. 14-Mar. 6, Arcanum, O.

C. R. L. Vawten Party—February, Traverse City, Mich.; April, West Plains, Mo.; May, Clinton, Okla.

Edward P. White—February, Bobo, Ind.

Wm. P. White—February, March, April, Pacific Coast.

Howard S. Williams Party—March, Covington, La.; April, Aberdeen, Miss.

E. L. Wolslagel—Feb. 20-Mar. 6, St. Petersburg, Fla.; Mar. 13-27, Carbondale, Pa.; Mar. 28-Apr. 10, Richmond, Va.; Apr. 17-May 1, Augusta, Ga.; May 3-22, Louisville, Ky.

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These fifty brief homilies point the way to spiritual health. Their message runs in the channel of a plain and practical application of the Scriptures. They are barbed and feathered to carry faith and courage to the sluggish soul.

227 pages. 7¼x4½ inches. National Bible Institute, New York. \$1.25.

J. R. R.

Figures and Facts From South America, by T. J. Bach.

After twenty years of successful missionary service in South America, the author presents a concise and interesting study of the South American republics, discussing geography, resources, social and religious conditions, Roman Catholic propaganda, etc. Evangelical Christian activities are briefly described, particularly the work of the Scandinavian Alliance Mission. Questions are provided for mission study classes. Fifty illustrations.

128 pages. 7½x5 inches. Scandinavian Alliance Mission, 44 N. Ashland Ave., Chicago. Paper, 60 cents.

H. L. L.

The Miracles of Jesus, by Frank Greenville Beardsley, Ph. D., S. T. D.

The author discerns that "one of the vital issues now before the religious world is the validity of the miracles of Jesus." Even within circles esteemed orthodox a tendency has developed to ignore or reject the supernatural. Much has been said and written against the miracles of Jesus. "This little book," he says, "has been prepared in the strong conviction that there are some things which ought to be said in defense of the miracles. In the last analysis the arguments herein adduced rest upon the belief in the integrity, authenticity, and veracity of the Sacred Scriptures. Upon the basis of competent Christian scholarship it has been taken for granted that the New Testament writings are trustworthy records."

124 pages. 7½x5½ inches. American Tract Society, New York City. \$1.25.

J. R. R.

Daniel VII and Is "The Bride of the Lamb" the Church?

This book is No. 32 in the series, Aids to Prophetic Study. The plan of each of this series is to have opposite interpretations of each passage of Scripture presented by carefully prepared papers before the Prophecy Investigation Society of England, these being followed in each instance by a general discussion. In the present volume Mr. H. D. Woolley argues for a close connection of chapter seven with chapter two, while Mr. G. Wilson Heath argues as strongly for an independent interpretation of chapter seven, referring the prophecies wholly to "the time of the end." Criticisms of both papers appear in the open discussion that follows. In the second part of the book the identity of the Church and the Bride of the Lamb is advocated by A. T. Schofield, M. D., while the paper by Dr. F. E. Marsh identifies the Bride with a select portion of the Church. The reports of the discussion which followed the papers reveal an even wider divergence of opinions. Evidently it behooves us not to be too dogmatic upon questions of unfulfilled prophecy.

86 pages. 7x4½ inches. Charles J. Thynne and Jarvis, Ltd., London, England. \$2.00 net.

G. S.

The Revival We Need, by A. B. Ost.

After showing the need of a revival, stating why he regards a world-wide revival improbable, and denouncing the wrong kind of "evangelism," the author makes an urgent appeal for a revival of interest in the Bible, consistent living, prayer and soul-winning.

67 pages. 7½x5 inches. Veckoblad Publishing Company, Minneapolis. 35 cents.

H. L. L.

The Song of Meditation, by Robert MacGowan.

Sixty-two groups, combining a meditation, a poem and a prayer, offer worth while devotional reading for those who prize beauty of diction and a poetic habit of expression. Under four general heads, God, Jesus, Holy Spirit and Humanity, related truths are searched and stated. The meditations are conducive to worship and faith and the poems are gems of beauty. A sincere regard is shown to form and consistency and the prayers will find many a sympathetic, hearty amen.

143 pages. 8¼x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

W. M. R.

Take This Child, by Mary Warburton Booth.

The reviewer took up this volume as a duty, expecting to go through its pages "hit and miss"; but duty was soon turned into pleasure, and we read every line, even including the introduction!

Miss Booth tells a story of thrilling interest, of the sad and wistful hearts of India's childhood, of God's leading out into a joyful life of simple trust, of deep spiritual blessing, of the power of the living Saviour to meet and satisfy every need. The reader will be moved to a deeper sympathy for the childhood of India, and a longing for tasting the deeper things of God.

152 pages. 8x5½ inches. Marshall Brothers, London. 3/6.

W. H. H.

Business in the Bible, by W. G. Barnes.

An attractive little book gathering under appropriate titles the Bible references to business transactions and occupations. The author lists more than fifty occupations which are referred to in the Bible and deals with such subjects as "Workers and Wages," "Buying and Selling," "Business Correspondence," "Property, Taxes and Investments." This study will be of interest to ministers as well as Christian business men and women.

86 pages. 6x4¼ inches. The Vir Publishing Company, Philadelphia. 50 cents.

H. L. L.

Criminal Obscenity—A Plea for Its Suppression, by John Ford, Justice of the Supreme Court of New York.

The Christian public needs to be awakened to the danger of the overwhelming flood of obscene literature which threatens to break down the morality of our country. Judge Ford presents facts that will astonish some readers, shows how to meet the problem and reviews federal and state laws and legal decisions bearing on the question. Every clean-minded man and woman will want to exert definite influence on local law enforcement officers for aggressive action against this evil.

143 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

H. L. L.

Borden of Yale '09, by Mrs. Howard Taylor.

In the opening chapter of this charming book on the life of William Whiting Borden, there appears a reproduction of what he wrote at the age of six years when asked what he would like to be when he grew up. His answer was, "I want to be an honest man, true and loving, kind and faithful." And, as the author says, "To his last day, by the grace of God, the man could look into the eyes of the child without shame."

William W. Borden was a Trustee of the Moody Bible Institute and here, as in other activities to which God called him, one is impressed by his whole-hearted interest in every detail of the work. He gave himself and all that he had without reserve to the work of God, living a life controlled by the will of God and guided by the Holy Spirit.

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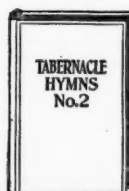
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287 pages. 8½x5½ inches. China Island Mission, Philadelphia. \$2.00.

H. L. L.

Gospel of the Kingdom, a Popular Exposition of Matthew's Gospel, by Charles H. Spurgeon.

This was the last, and some think the best book that came from the pen of this great preacher of a generation ago. He had spiritual perception and the power of effective utterance to a rare degree. His message lives on, just as appropriate and timely today as ever. The volume has been out of print but a limited number of copies are now available at a popular price.

502 pages. 7½x5 inches. Christian Alliance Publishing Company. New York, \$1.00.

J. E. J.

The Church and Missions, by Robert E. Speer.

The author has sought to treat a few

of the most significant aspects of the principles and problems of missions, as being the primary work of the church. After a brief resume of the Christian movement down through the centuries, a very interesting chapter is devoted to the discussion of the aims and purposes of foreign missions. The general tone of the whole book is revealed in the epitomized conclusion that the supreme and controlling aim of foreign missions is "to make the Lord Jesus Christ known to all men as their divine Saviour." The chapter on the social ideals of the founders of modern missions is a valuable collation of the convictions and guiding principles of Carey, Duff, Venn, Brainerd, Mills, Nevius and others, who gave shape and purpose to world evangelism. Much food for serious thought is provided in the discussion of acute and pressing problems now confronting the Christian church, at the home base, and on the foreign field. Whatever may be one's viewpoint, or one's previous conviction, it must be gratefully acknowledged that Dr. Speer has contributed a most helpful and valuable discussion, eminently timely at the present juncture in world affairs.

224 pages. 7½x5½ inches. George H. Doran Company, New York. \$1.75.

W. H. H.

Songs and Poems, by Stanley G. Mills.

This compact book of 226 pages, thin paper, bears the verses of an English writer. Reverence and a spirit of worship pervade many of them. The technique is in the main not that with which American readers are most familiar. A group of hymns breathes a spirit of true worship. The irregular meter of a number of them would embarrass the song writer who would wish to set them to music. Wholesome and devout sentiment characterize the book as a whole.

226 pages. 6¼x4¼ inches. Marshall Brothers, Limited, London and Edinburgh. 2/6 net.

W. M. R.

Great Bible Questions, by John L. Brandt, LL. D.

These twenty sermons on striking question-texts of the New Testament will encourage other pastors to make a detailed study of the challenging interrogatives of the Bible. "What seek ye?" "Which of you convinceth me of sin?" "Lovest thou me?" "What is your life?" hint at the wealth of inquiry. Dr. Brandt sent out these messages from the Church of Christ pulpit of Muskogee, Okla. He has since become the pastor of the largest Church of Christ in Australia. The author's method employs illustration, biographical reference and a division of the subject in such measure as to make the messages grippingly interesting and not difficult to retain in thought. Fervor and earnestness mark each of them.

284 pages. 7½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$2.00.

W. M. R.

A New Approach in Missionary Education, by John Clark Archer.

The first portion of the book is given to a discussion of the non-Christian religions from a rather liberal viewpoint; while the latter portion sets forth projects of presenting selected material in dramatic form with a view to promoting more intimate and accurate knowledge of these religions, particularly Mohammedanism.

We certainly agree with the author that the world is in desperate need of Christianity, and also that the Christian church needs awakening and enlightening so that she may fulfill her task; but we are compelled to join issues with him in regard to the modernistic interpretation of the pagan faith. In our evaluation of these systems we cannot ignore the clear pronouncements

of God's Holy Word, and the personal testimonies of men and women who have been lifted from the darkness and bondage of pagan cults by the power of the living Christ. We are deeply convinced that missionary zeal will be kindled by a consideration of the pagan systems, not from a naturalistic viewpoint, but in the light of Holy Scripture. The more we labor to make a favorable presentation of heathen religions, and obscure their fatal errors, the more we will tend to cut the nerve of missionary endeavor.

160 pages. 7½x4¼ inches. Missionary Education Movement, New York. \$1.75.

W. H. H.

The Bible and the Antiquity of Man, by W. Bell Dawson, M. A., D. Sc., M. Inst. C. E., F. R. S. C.

It is refreshing in these days to have a scientist arise with a fresh scientific defense of the Bible. The volume before us, small but mighty, is devoted largely to the "reconciliation of Bible chronology and archaeology." The principal subjects treated are: I. Did Man Require Vast Ages for His Development? II. Primitive Conditions and Culture. III. Early Civilization and Uncultured Tribes. IV. The Credibility of the Bible and the Aid of Science. V. Chronology in General in Relation to the Bible. VI. The Bible Chronology. Here is light for those who are seeking light.

84 pages. 6¼x4¼ inches. The Bible League, London, England. 6d.

G. S.

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The Book of Comfort, Anonymous.

This beautiful little book cannot be called a book of Christian comfort. There are a number of quotations from Christian sources, but the clear note of Christian hope, centering in Christ, does not predominate. The emphasis is upon a spiritual survival following death. In support of the central thought the editor quotes widely. The sources are spiritualistic, oriental, occult, philosophical, Christian, and a number of comments voiced by the cult of courage. One could wish that a book so attractive in every way might stress the teachings of Him who said, "In my Father's house are many mansions; if it were not so I would have told you." 64 pages. 7½x5 inches. Handy Book Corporation, Harrisburg, Pa.

W. M. R.

The Christ of the Gospels, by Henry Clay Morrison, D. D.

Many readers will have only to be told that the princely preacher of the Southland has made another volume of sermons available to insure the possession of the treasure. Dr. Morrison's rugged defense of the truth appears upon every page and one of the ten sermons offered would justify the securing of the volume. Among the rugged themes are, The Value of a Soul, The Fullness of the Redemption, The Second Coming of Christ, and The Fruit of the Spirit. The heart will feel the surge of the author's spiritual earnestness as the pages are read.

103 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.00.

W. M. R. O.

Day After Day, edited by Harold McA. Robinson, D. D.

This manual of worship follows a book of like title that seven years ago was sent out with the name of Dr. J. Wilbur Chapman. Scripture selections and prayers are provided covering a cycle of thirteen weeks. It is the purpose to encourage and educate in the practice of mingling scripture with prayer, for each prayer is made to emphasize some portion of the preceding selection. The names of numerous well-known Presbyterian pastors are noted. Nearly all of these reverent and spiritual prayers are concluded "in the name of Jesus." A number of special prayers are added, and several pages are indicated for family record and prayer covenant.

112 pages. 7¼x4¼ inches. Presbyterian Board of Christian Education, Philadelphia. 75 cents.

W. M. R.

Can We Deliver? by Frank M. Goodchild.

Probably the best recent popular book on the defense of the essentials of the Christian faith is by Dr. Goodchild, for nearly thirty years pastor of the Central Baptist Church of New York City. Dr. Goodchild writes with a noncontroversial spirit but out of a glowing heart, and on subjects concerning the adequateness of which to meet the needs of humanity he is perfectly assured. It makes its appeal to the average thoughtful reader rather than the theologian. Fundamental truths here discussed include the existence of God, the virgin birth, the divinity of Jesus, the validity of miracles, the efficacy of the atonement, the reality of the resurrection, the sureness of the future life, the certainty of the Lord's return and the mightiness of faith in the redemption of the world.

187 pages. 7½x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

J. R. R.

BOOKS RECEIVED

George H. Doran Company, New York.
"The Friendly Four and Other Stories," by Ralph Connor. Cloth, 275 pages, \$1.75.
"Pulpit Prayers and Paragraphs," by William L.

Stidger, D. D. Cloth, 208 pages, \$1.75.

"Securing Christian Leaders for Tomorrow," by Samuel McCrea Cavert. Cloth, 179 pages, \$1.50.
"Modernist Fundamentalism," by Rev. J. R. P. Slater, D. D. Cloth, 114 pages, \$1.25.

"The Basis of Christ Faith," by Rev. Floyd E. Hamilton, A. B., B. D., Th. M. Cloth, 335 pages, \$2.25.

"Windows in Heaven," by Rev. J. P. Struthers, M. A. Cloth, 190 pages, \$2.00.

Fleming H. Revell Company, Chicago and New York.

"God's World and Word," by Neal Anderson, D. D. Cloth, 160 pages, \$1.25.

"The Christ of the Gospels," by Henry Clay Morrison. Cloth, 103 pages, \$1.00.

"The Pastor's Corner," by William Melville Curry, D. D. Cloth, 208 pages, \$1.50.

Sunday School Times Company, Philadelphia.

"A Scientific Investigation of the Old Testament," by Robert Dick Wilson, Ph. D., D. D. Cloth, 225 pages, \$2.00.

J. B. Lippincott and Company, Philadelphia.

"Our Solar System and the Stellar Universe," by Rev. Charles Whyte, LL. D., F. R. A. S., F. R. S. E. Cloth, 234 pages.

Charles Scribner's Sons Company, New York.

"Adventures and Confessions," by William Lyon Phelps. Cloth, 206 pages, \$2.00.

Presbyterian Board of Christian Education, Philadelphia.

"Presbyterian Handbook for 1927," edited by Henry Barracough. Paper, 128 pages, 10 cents; \$6 a hundred.

The Century Company, New York.

"The Modern Sunday School—Its Theory and

Practice," by George Hamilton Archibald. Cloth, 208 pages, \$2.00.

"Varieties of Adolescent Experience," by E. Leigh Mudge, Ph. D. Cloth, 134 pages, \$1.75.

Publication Office "Our Hope," New York.

"The Sermon That Was Never Preached," by editor of "Our Hope." Paper, 18 pages, 25 cents.

Henry Holt and Company, New York.

"An Introduction to Philosophy," by Edgar Sheffield Brightman. Cloth, 393 pages, \$3.00.

Thomas Y. Crowell Company, New York.

"Discovering Jesus," by William G. Ballantine. Cloth, 90 pages, \$1.00.

Smither Book Company, Grand Rapids, Mich.

"Pioneering for Christ in the Sudan," by Johanna Veenstra. Cloth, 233 pages.

National Bible Institute, New York.

"Better than Gold," by Don O. Shelton, LL. D. Cloth, 227 pages, \$1.25.

North American Almanac Company, Chicago.

"The North American Almanac, 1927," edited by Nile C. Smith.

Marshall Bros., London and Edinburgh.

"David, the Shepherd Who Became King," by Mildred Duff and Noel Hope. Cloth, 144 pages, 2/6.

"Gathered to Testify," by Admiral Sir George King-Hall; Dr. A. Rendle Short; Rev. E. A. Carter; Montague Goodman; Dr. Dinsdale T. Young. Paper 32 pages, 6d.

Morgan and Scott, London.

"Pioneering in Northern Rhodesia," by E. M. Jakeman. Paper, 63 pages, 2/-.

Chas. J. Thynne and Jarvis, London.

"The Book of Daniel, Chapter VII," by H. D. Woolley and G. Wilson Heath; "Is 'The Bride of the Lamb' the Church?" by A. T. Schofield, M. D., and Dr. F. E. Marsh. Paper, 86 pages, 2/-.

Mefford Book Bindery, 148 W. Division St., Chicago, Ill.

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Special Easter Issue for April

You will be interested to know that the Editors are planning several special timely *feature articles* for the Easter Issue.

April Issue will also contain some of the Founders Week Conference Addresses. This will make an EXTRA number of pages, making an unusually large magazine filled with articles that will refresh our minds with the great and blessed truths of the Lenten season.

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Moody Bible Institute of Chicago

NEW ASSISTANT DIRECTOR



M. W. Castrodale

Mr. Milford W. Castrodale '27, has accepted the position of assistant to the Director of Practical Work. He had been serving in that office temporarily, but permanently entered the work at the beginning of the year.

FACULTY AND STAFF ENGAGEMENTS

Rev. John C. Page and Rev. Clarence H. Benson conducted a Teacher Training School at Orlando, Fla., January 10-16. The first half of this seventy-two hour course was covered this year and the last part will be completed in a similar session next year.

Rev. Harold L. Lundquist occupied the pulpit of the Plymouth Indiana Federated Church, Plymouth, Ind., December 5. During the months of January and February he taught a Bible class in the Northminster Presbyterian Church, Evanston, Ill., the lessons covering the Gospel of John.

Rev. W. Taylor Joyce gave three addresses at the First Baptist Church, Almond, Wis., January 23. The pastor of the church is Frank M. Taylor '25.

Dr. James M. Gray addressed a meeting of the Wisconsin Christian Fundamentals Association, held in the Immanuel Presbyterian Church, Milwaukee, Wis., December 1. Dr. Gray also gave a series of addresses under the auspices of the Scripture Gift Testimony League, Montreal, Canada, December 12-15.

Professor A. E. Hosmer, of the Music faculty, has been engaged as the bass soloist for Pilgrim Congregational Church, Oak Park, Ill. He was formerly soloist in the choir of the Protestant Episcopal church at Kenilworth, Ill.

INTERCESSION

The following telegram was received by Dr. Gray at the opening of the conference: "Moody Bible Institute students now at the National Bible Institute, New York, met for special prayer this afternoon in behalf of Founder's Week Conference. By faith God's power and blessing were claimed. 1 Cor. 15:58.

"Misses Foster, Williamson, Ros, Cowell, Messrs. Wegner, Stahlman, Godt, and Steenstra."

Another telegram received reads: "Rev.

and Mrs. Ray Starr and Rev. and Mrs. Ralph Brown, Galva, Ill., send greetings to those assembled at Founder's Week Conference. Praying for a great conference."

APPRECIATION OF DR. D. B. TOWNER

Rev. J. C. Thiessen '16, pastor of the Baptist church, Tiskilwa, Ill., writes: "Ever since the departure of dear Dr. D. B. Towner I have been looking for someone to write a book giving an account of his life. I count it an honor to have known him and to have been under his instruction. I believe most of those who studied under Dr. Towner feel as I do and would hail with delight the coming of such a book. I suppose that somewhere there exists material which could be worked up to give a most interesting account of the life of the man who contributed so much to gospel music, and who endeared himself to the hundreds of students who passed through his hands.

"I well remember the first impression made upon me by Dr. Towner. On Friday night of the first week I was at the Institute I was assigned to the Moody Church choir. Dr. Towner was in charge and the way he corrected, first the male chorus, and later the choir, made me think that he was a rather hard man. But not long after the opening of the term, he made a remark that proved to be true with most of the students. He said, 'The longer you know me, the better you will like me.' I was never very intimate with him for I realized that he was a very busy man and did not force myself into his presence, but I came to love him very dearly.

"I derived great profit from his teacher training classes in music. How carefully he dealt with us and made us express ourselves so clearly that we could not be misunderstood. I had been a public school teacher before, but I often said I wished I might have been in Dr. Towner's normal training classes before ever I began to teach. I see how it has helped me in my work of preaching, for I cannot help but think of the importance of expressing myself clearly and without ambiguity so that my audience, which may not be conversant with the subject I am discussing, will be able to understand me. As a pastor I have been helped by the musical instruction I received under him. It has been necessary for me to direct my own choir in the church I have at present, which would have been impossible without this training. What Dr. Towner taught, but just as much what he did, has been very helpful.

"Is there not some one, somewhere, who knew Dr. Towner intimately, or who has access to documents containing the important facts of his life, or who can get them from those who knew him best, who can find the time in some way to produce such a biography? I feel sure

it would be hailed with delight by thousands of English-speaking Christians all over the world.

"I wish to express my appreciation for all that the Moody Bible Institute has done for me. At the time I did not fully realize its value. The Bible lessons were quite readily memorized without much consideration of their meaning. Since I have gone out into the work it has been necessary for me to think these things through for myself, and I thank God that the instruction received in the Institute has given me guidance in the right direction. Within the past two years I have faced doctrinal questions that I could not have solved aright had it not been for the help received at M. B. I. May God bless it richly and multiply its fruitfulness manifold."

STUDENTS OF OTHER DAYS

Albert G. Johnson '15, has been honored by the degree of Doctor of Divinity, conferred upon him by the Northern Baptist Theological Seminary, Chicago, of which he is a trustee and a member of the faculty committee.

Elmer '23, and Mrs. Hutchison (Augusta Anderson '23), have recently left for Africa to do missionary work among the untouched tribes of West Central Belgian Congo.

H. G. Vorsheim '24, located at Wausau, Wis., is in charge of two churches. He is also supplying at two nearby towns.

Mrs. M. S. Patterson '17, is pastor of the Central Methodist Episcopal Church, Bay City, Mich., and her husband is pastor of a church on the west side of the city.

Thirza E. Lewitt '26, is engaged as a missionary among the foreign speaking people in Ottawa, Ont.

Beth Okey '23, Ichuen (Yuanchow) Kiangsi, China, writes of the coming of the southern army and the looting of their station by the advance army. Three hundred women and children were housed in the refuge at the time. She says: "The prospect, humanly speaking, is dark, but on His side all is right and bright. Please pray that God may be glorified in our lives."

Clarence M. Keen '18, pastor of the North Baptist Church, Wilmington, Del., recently introduced his alma mater to the church and its friends by the showing of the motion pictures, "Life at the Moody Bible Institute."

William '23, and Mrs. Warden (Mary McLaren '21), are living at Morrill, Kan. Mr. Warden is pastor of the First Baptist Church of that city.

H. M. Ward '22, is assistant pastor of the Baptist church at Herrin, Ill., and Mrs. Ward (Helen Symonds '24), is substitute organist.

John J. Prevot '22, graduated from Carson Newman College in the class of 1926, and is now studying at the University of Tennessee. He is employment secretary for the University Y. M. C. A., and also has a church at Byington, Tenn.

Lewie H. Miller '16, has resigned the pastorate of the Baptist church, Blacks-

ville, S. C., after eight years of service, and has accepted a position as evangelist under the Home Mission Board of the Southern Baptist Convention.

Adolph T. Broman '24, is pastor of the Central Presbyterian Church, Austin, Minn., which has a membership of almost two hundred. Besides this they hold prayer meetings in the farm communities, Friday shop meetings for men, conduct an East Side chapel, and are responsible for a church at Oakland, Minn.

T. C. Hopkins '18, recently accepted the pastorate of the First Baptist Church, Mauston, Wis.

Leslie M. Shedd '19, and Mrs. Shedd, with their infant son are home on furlough from India. Their present address is Mooreville, N. C.

Mrs. Kenneth S. West (Jeanette Scholl '24), is a student at Brooks Bible Institute, St. Louis, Mo., where her husband teaches. Mrs. West helps in the children's department of the church school, and also in the music and children's work of the Olive Branch Congregational Church.

Alfred C. Bussingham '22, who has served for two years as lay worker at St. Peter's Church, Roanoke, Va., was recently ordained to the Diaconate of the Protestant Episcopal church by Bishop Jett. Pembroke W. Reed '19, preached the sermon. Mr. Bussingham is now pastor of St. Peter's Church, Roanoke.

Cora Brandt '24, expects to graduate from the state normal school, Kalamazoo, Mich., in August. She is looking forward to mission school work.

Isaac Wesley Clark '22, who is a missionary in inland South America, says that the people of Venida are beginning to show more interest in the gospel.

Arthur Gathman '24, had the privilege last summer of traveling through the mountains of Kentucky and Tennessee, visiting from house to house, distributing Colportage books. He is now studying at Wheaton College, Wheaton, Ill.

Joseph S. Hulse '23, who is a missionary in Shuntehfu, China, praises God for His wondrous care in these trying times. He writes: "One of our men in Shanghai traveled through the southwest of China and on his return said he would be a sadder man the rest of his life because of the need of workers."

W. H. Leslie '90, who is a Baptist minister in the Belgian Congo, was recently decorated by the King of Belgium as "chevalier de l'ordre royal du lion." Dr. Leslie has labored in that field for thirty years.

W. E. Pietsch '12, is acting assistant pastor of the Church of the Open Door, Los Angeles, Calif.

Orland G. Battishill '20, was recently ordained to the ministry at Ortonville, Mich. He is pastor of the Baptist church there.

L. Guldner '24, is attending Penn College, Oskaloosa, Ia., and in addition is serving a small country church at Given, Ia.

The Bales Baptist Church, Kansas, Mo., is prospering under the leadership of the pastor, John W. Bradbury '14. The Sunday-school has more than doubled in the past year, and at the close of a recent

evangelistic campaign sixty-seven united with the church.

Charles Best '92, has been elected mission superintendent of the province of Anhwei, China. He will travel around visiting the various stations conferring with the missionaries and Chinese helpers.



Emma E. Richey '17, is fitting well into her position under Miss Alma F. Rader '15, in the Y. W. C. A., of Atlantic City, N. J. E. Louise Lowry '24, is also doing good work there.

William H. Swann '98, is in his third year as pastor of the Rockville Circuit, Rockville, Mo., under the Methodist Episcopal church.

W. E. Parry '96, is pastor of the Gospel Tabernacle, Knoxville, Tenn.

Alfred E. Bannister '17, has been touring England with a piano-organ for the past three years witnessing and preaching.

Roy P. Carpenter '24, is now attending the Bonebrake Theological Seminary, Dayton, O.

L. B. Trowbridge '99, was recently elected superintendent and secretary of the Chicago Tract Society.

John J. '20, and Mrs. De Valois (Henrietta M. Hofland '20), are home on furlough from India. Mr. De Valois is taking further studies in agricultural work at Iowa State College to better equip himself to minister to India's poverty-stricken outcasts.

Sydney Cox '12, is director of religious education at the Burton Heights Baptist Church, Richmond, Va.

Harold Somerville '26, is assistant pastor of the Lafayette Presbyterian Church, Norfolk, Va.

Glenn C. Oldaker '24, was unanimously elected "minister of music" by the official board of the Bigelow Methodist Episcopal Church, Portsmouth, O. He began his work January 30.

Joel M. Netterfield '25, has accepted a call to the West Kildonan Baptist Church, Winnipeg, Canada.

ARCHITECT MORRISON H. VAIL, A. I. A.

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T. A. Woods '05, expects to leave for Ireland this summer. He asks our prayers that the way will be opened for him to witness for Jesus Christ while there.

BORN

To Richard '20, and Mrs. Nyburg, a daughter, Eleanor Mae, January 7, Belmont, Mich.

To Robert T. '20, and Mrs. Smith '20, a daughter, Esther Roberta, January 4.

To Paul O. '18, and Mrs. Snoko (Lydia Margaret Scholl '19), a son, Edwin Charles, December 25, Philadelphia, Penn.

To Harry C. '21, and Mrs. Peterson, a daughter, Luva Jean, January 3, Goldfield, Ia.

To John J. '20, and Mrs. De Valois (Henrietta M. Hofland '20), a son, Russell Lee, December 15, Ames, Ia.

To John A. '23, and Mrs. Rasmussen '23, a daughter, Dorothy Elaine, October 8, Chicago, Ill.

To Benjamin W. '08, and Mrs. Woodrow, a son, Joel Thomas, January 26, Newton, Ia.

MARRIED

Cary Fox, and Mabel C. Smith '19, December 31, Gettysburg, So. Dak.

Harry McCormick Lintz '22, and Alma

Estella Kibler, January 1, Washington, D. C.

Guy W. Playfair '10, and Joyce Nethercott '17, October 20, Egbe, Africa.

Howard Berglund '26, and Agnes Mathews, Minnetonka Beach, Minn.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from January 1 to January 31, 1926, inclusive:

Africa Book Fund: To 11 points in Africa: 66 Colportage Library books, 70 Evangel Booklets, 4 Emphasized Gospels, 32 Pocket Treasuries.

Army and Navy Book Fund: To 5 points in 2 states: 20 Colportage Library books, 270 Emphasized Gospels, 235 Pocket Treasuries.

Free Tract Book Fund: To 2 points in 2 states and 1 point in England: 1970 tracts.

General Mission Fields Book Fund: To 7 points in 3 foreign countries: 275 Colportage Library books, 306 Evangel Booklets, 1 Emphasized Gospel, 3 Pocket Treasuries, 1 tract.

Hospital Book Fund: To 113 points in 36 states and 3 points in Canada: 5010 Colportage Library books, 5106 Evangel Booklets, 276 Emphasized Gospels, 6418 Pocket Treasuries, 39 Testaments, 571 tracts.

India Book Fund: To 3 points in India. 380 Colportage Library books, 377 Evangel Booklets, 200 Pocket Treasuries.

Latin-America Book Fund: To 6 points in 5 foreign countries: 502 Colportage Library books.

Lumber Camp Book Fund: To 4 points in 5 states: 655 Colportage Library books, 832 Evangel Booklets, 1055 Pocket Treasuries.

Mountain Book Fund: To 164 points in 8 states: 3007 Colportage Library books, 2277 Evangel Booklets, 75 Emphasized Gospels, 4456 Pocket Treasuries, 75 tracts.

Pioneer Book Fund: To 108 points in 12 states, and 4 points in Canada: 2383 Colportage Library books, 2156 Evangel Booklets, 12 Emphasized Gospels, 2415 Pocket Treasuries, 50 tracts.

Prison Book Fund: To 122 points in 36 states: 4788 Colportage Library books, 4619 Evangel Booklets, 346 Emphasized Gospels, 6007 Pocket Treasuries, 40 Testaments, 624 tracts.

Seamen's Book Fund: To 1 point in 1 state: 1830 tracts.

The total amount of literature sent on the above Book Funds during January is as follows: To 519 points in 42 states, 7 points in Canada and 28 points in 11 foreign countries: 17,086 Colportage Library books, 15,693 Evangel Booklets, 984 Emphasized Gospels, 20,821 Pocket Treasuries, 79 Testaments, 5,121 tracts.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from January 1 to 31, 1927, inclusive.

Africa Book Fund: 13 contributions, \$66.21; **Alaska Book Fund:** 1 contribution, \$5.00; **Army and Navy Book Fund:** 4 contributions, \$19.50; **General Missions Book Fund:** 17 contributions, \$266.00; **Hospital Book Fund:** 36 contributions, \$502.33; **India Book Fund:** 1 contribution, \$5.63; **Latin-America Book Fund:** 9 contributions, \$37.75; **Lumber Camp Book Fund:** 61 contributions, \$306.51; **Mountain Book Fund:** 143 contributions, \$717.49; **Pioneer Book Fund:** 104 contributions, \$670.69; **Prison Book Fund:** 187 contributions, \$1153.66; **Free Tract Book Fund:** 12 contributions, \$13.61; **Seamen's Book Fund:** 9 contributions, \$210.10; **Fire Station Book Fund:** 1 contribution, \$5.00.

A SOUND MIND

"God hath not given us the spirit of fear, but of power and love and a sound mind." We all need a sound mind. I have read of people who go off at spiritual tangents. Now a tangent is some thing that touches a circle and goes off again. There are a tremendous lot of people going off at a tangent today, going off to strange cults, Spiritualism, Mormonism, Seventh-Day Adventism, Russellism, and all sorts of extraneous and extravagant things that just rob men, and lead them out of God's service and spoil their testimony for God. It is one of the saddest things to see how many faithful men and women are getting sidetracked like that. God wants to give us the spirit of sound commonsense of those giants of the faith, such as Whitefield and Wesley and Hudson Taylor and George Muller and Andrew Murray. They

were believers—that was all; they did not have to have a new label or form a new sect every few years. They went right on by the grace of God, and by the grace of God we may go right on. God give us all a sound mind in these days of strange cults.—Northcote Deck.

"Carnal men say prayers, but they cannot pray. It is natural for a man to dread wrath, but it is supernatural in man to love holiness. We know nothing of life till we are born, so we know nothing of spiritual life till we are born again. There will be no cry to be saved till the beginning of salvation has created that cry in our hearts."—Rowland Hill.

"Though I am imperfect in myself, there is a word that tells me I am complete in Christ—the redemption is completely wrought out. The righteousness that is unto all and upon all them that believe is a robe of which it is truly said 'no age can change its glorious hue,' but it will be our everlasting ornament in the mansions of glory."—Rowland Hill.

You have heard of the wonderful boy, Zerah Colburn. He could multiply six figures by six figures. You and I painfully take one figure at a time and multiply a single figure by it. Zerah Colburn could multiply a whole row of figures by the whole of the other row and give you the answer faster than you could set it down. To you and me that is miraculous. To him it was natural because the calculating faculty was intensified in him. In the same fashion the musical faculty was greatly intensified in Blind Tom. If you played for him the most intricate piece of music Tom would repeat it for you on the piano though he never had heard it before. You and I might have to spend months in learning to play it as well. These are poor illustrations, I know, but they at least serve to suggest that so divine powers were resident in Jesus Christ that what would be beyond our dreams even would be perfectly natural in Him. He did miraculous deeds because He had a miraculous character.—Frank M. Goodchild.

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FOUNDER'S WEEK CONFERENCE BROADCAST

One of the great privileges the Institute has enjoyed the past month has been the broadcasting of practically all of the sessions of the Founder's Week Conference. There were many friends all over this section who were unable to attend in person but who by means of the radio were able to listen in and join with us in spiritual fellowship. After the first day of the conference we received many letters expressing their appreciation of the messages and the privilege afforded them. A few extracts follow:

"I cannot tell you the joy that is in my heart that you are sending messages of the conference out over the air. For the last four years I have attended the Founder's Week Conferences, but this year I am shut in and would miss the great blessing which is always associated with Founder's Week Conference, if it were not for the programs being broadcast."

"I have never listened in on anything so wonderful and inspiring, it is such a blessing to me."

"Enclosed is a check for \$5.00. I would love to give more for my mother's sake, as words cannot express how she has enjoyed these two days of wonderful preaching. At present she is listening to Mr. Rogers and he is wonderful."

"Just finished listening in to the first day's program of the conference. It was splendid. Can't get out for that offering that will be taken tonight, so this is the next best way of getting it there. Thanks be to Him that the M. B. I. has a radio."

WILLIAM E. KING JOINS THE RADIO STAFF

A recent addition to the Radio Department is William E. King, of Wheaton, Ill., who has been selected to assist Mr. Loveless in the office work of the department as well as to become assistant announcer. Mr. Loveless and Mr. King have been associated in church service for a great many years and both have been members of the Wheaton College Church Male Quartet which has conducted many evangelistic services in song and testimony. They have been heard also over WMBI. We ask the prayers of our radio friends for Mr. King that he may prove to be a great blessing to the department and to our listeners.



William E. King

LITTLE TRIPS IN BIBLE LANDS

Each Saturday morning Mr. Loveless, the program director and chief announcer, is conducting little tours in Bible lands. The trips thus far have included Jerusalem, Joppa, Bethlehem, Golgotha, Jericho and Jordan.

These periods are conducted with the thought in mind that many friends who have time and time again read the names of cities and countries mentioned in the Scriptures, will appreciate an opportunity to learn some of the incidents and environment which characterize these places in modern days. A hearty response has been received to this feature.

WMBI DIALOGUES

An unusual and interesting feature has been inaugurated during the past few weeks in the form of conversational dialogues which are periodically broadcast, the subject of each dialogue being some feature of the life and work of the Moody Bible Institute.

The first one represented an interview between a prospective donor to the work of the Institute and a representative of the Extension Department. During the conversation many of the interesting facts were brought out concerning the school that D. L. Moody founded.

Other dialogues will be presented, such as prospective students being interviewed by the Superintendents; a visit with the Business Manager; a trip through the various departments of the Institute under the auspices of the Household Department and others of similar nature.

FREE RADIO SET GOES TO SHUT-IN

In the January issue of the MONTHLY, reference was made to the Arborphone radio receiving sets to be distributed through station WMBI. It will be interesting to our readers to know that the first set was shipped to Mrs. Albert Risch, 376 49th Ave., West Allis, Wis., who has been a shut-in and invalid for twenty-eight years. It will not be difficult to imagine the joy and comfort this will bring to that friend.

The second set has been awarded to the Lydia Children's Home, 4300 Irving Park Boulevard, Chicago. Other contests will be announced from time to time.

THE ANNOUNCER'S DESK

Wendell P. Loveless

An interesting visitor to the studio recently was the Rev. E. F. Miller of Chicago, a man seventy-eight years old, who at one time assisted D. L. Moody and Ira D. Sankey in evangelistic meetings. Mr. Miller has been in Christian service for over fifty years and still has a very beautiful voice. He sang some of his own hymn compositions for our radio audience. May our voices be as good when we are seventy-eight.



In response to many inquiries by letter

SCHEDULE OF HOURS—MARCH, 1927

Daily, except Sunday.....	7:00-7:40 A. M. 12:30-1:30 P. M.
Sunday.....	3:00-5:00 P. M.
Monday.....	10:30-11:30 A. M.
Tuesday.....	10:30-11:30 A. M.
Wednesday.....	10:30-11:30 A. M.
Thursday.....	10:30-11:30 A. M.
Friday.....	10:30-11:30 A. M.
Saturday.....	10:30-11:30 A. M.

SPECIAL FEATURES

7:00-7:40 A. M. Every week day. Morning Family Worship. The following will take part: February 28-March 5, Dr. Ernest A. Bell, Pastor Night Church; March 7-12, Dr. Robert J. Clements, Pastor Austin Presbyterian Church; March 14-19, Dr. Harold Francis Branch, Pastor Albany Park Presbyterian Church; March 21-26, Rev. A. P. Johnson, Pastor Adams Street Evangelical Church; March 28-April 2, Dr. O. J. Davis, Bethany Bible School.

12:30-1:30 P. M. Every week day. Organ recital, and Bible reading.

RADIO SCHOOL OF THE BIBLE:

Tuesday, 8:00-9:00 P. M.—Rev. John C. Page, teacher of Bible Doctrine, will continue his course entitled, "The Person and Work of Christ."

Wednesday, 8:00-9:00 P. M.—Rev. J. A. Van Gorkom, teacher of Homiletics, will continue his course on the general subject, "Sketches of Bible Characters."

DR. GRAY'S HOUR OF BIBLE EXPOSITION: Sunday afternoon, 3:30-5:00.

Sunday, 7:00-9:00 P. M.—Request hour of music, together with children's K. Y. B. Club conducted by Miss Edna Gray Johnson, Supt. of Women.

Monday, 10:30-11:30 A. M.—Missionary talk by Mr. John R. Riebe, Assistant Director of the Missionary Course.

Wednesday, 10:00-11:30 A. M.—Special request program for shut-ins.

Thursday, 7:00-9:00 P. M.—Special feature program. Among other special features will be Wheaton College Girls Glee Club, March 3, and the Arion Male Chorus, March 10.

Friday, 10:30-11:30 A. M.—Women's hour conducted by Mrs. I. C. McCord.

8:00-8:30 P. M.—International Sunday-School Lesson by Dr. P. B. Fitzwater.

8:40-9:00 P. M.—Special service in Yiddish by Rev. Solomon S. Birnbaum.

Saturday, 10:30-11:30 A. M.—Music, devotional talks and "Little Trips To Holy Lands."

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March, 1927



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and telephone let us say that almost all of the gospel hymns which you hear played and sung from this station may be secured in various collections of hymns from the Bible Institute Colportage Association, 843 N. Wells Street, Chicago. If they do not happen to have the collection you want they can obtain it for you on short notice.

Form the habit of writing us giving suggestions and requests. If you know of a helpful poem that has not been read, pass it on to us—it may be used to bring someone to Christ.

We are always looking for good material of a sacred nature, stories, poems, old hymns, helpful narratives and incidents of all kinds. If you have any such send them along.

PRAYER REQUESTS

One of the most interesting and at the same time most helpful of the features on the WMBI programs are the large number of prayer requests which are received each week. These are mentioned during the special request program for shut-ins each Wednesday morning between 10:00 and 11:30. It is truly remarkable to see the eagerness on the part of friends to share their requests for prayer with other members of our radio family, and it is equally wonderful to note in the letters which we receive so many voluntary offers to remember these special requests in prayer. It is a real privilege to have a share in this sort of ministry, and already definite and encouraging results are manifested. A letter recently received reads as follows:

"Dear Friends:

"I want to thank and praise God for answered prayer. I called your station about ten days ago and requested prayer for my dear old mother eighty-six years of age who was suffering intense pain in her foot, at that time. The answer came shortly afterward and a wonderful change in her condition took place. She could not sleep nor rest any part of the day or night without taking several sleeping pills, but, praise the Lord, she has since been getting natural sleep and peaceful rest. The doctors are unable to help in her case so I ask you to continue to intercede with God in her behalf. Mother just feasts upon your blessed programs. They have been such a comfort and blessing to her during all her suffering. May God richly bless your glorious mission."

AN HOUR WITH GOSPEL HYMN COMPOSERS

On Tuesday of each week during the hour of pipe organ music and Bible reading broadcast from the Institute Auditorium, Mr. Loveless is presenting the compositions of some of the well-known gospel hymn composers. Hours already have been given of the hymns of Robert Harkness, Charles H. Gabriel, Ira D. Sankey, P. P. Bliss and B. D. Ackley, with those of Robert Lowry, E. O. Excell, P. B. Bilhorn, Will Thompson, Charles Alexander and others in prospect.

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Moody Bible Institute Monthly

THE OPERATOR'S PANEL

By L. H. Greer

Fading of Signals

If the received signals vary in strength, irregularly or periodically, the trouble may be due to the receiver or the transmitting station or to other causes. Two aerials in the same immediate vicinity have an influence on each other, when both receivers are being tuned at the same time. The tuning of either receiver will affect the other and cause a fading or swinging effect. When installing two or more aerials on one building, care must be exercised in planning the installation in such a manner that the tuning of one receiver will not detune the aerial of the adjacent receiver. This may be accomplished by placing the aerials at least fifteen feet apart and at right angles. The aerial should be in a space above the tops of surrounding buildings and free from all objects other than the insulators.

Loose connections in the joints of the antenna, due to corrosion of soldered joints, may exist and a slight swinging of the antenna causes a variation of resistance, a loss of the feeble energy induced in the circuit and a resultant variation of output in the loudspeaker. A poor connection in the loudspeaker terminals or cord, may produce the same effect.

In some cases, the trouble does not exist at the receiving end. The broadcasting stations may swing and cause a variation of wave length. The insulators may be partially broken down at times, causing a variation of radiated energy from the broadcasting station. This can be determined by the listener tuning in another station and observing the signal strength and the steadiness of volume.

Static

Electrical disturbances giving irregular grinding noises in the receiver that interfere with reception, cannot be completely explained. The most common type produces a grinding noise, this is the most serious and the cause is least known. Snow or rain cause a hissing noise.

Static conditions are more serious in summer. Every lightning discharge produces a powerful electric wave and effects receivers at great distances. Thunderstorms in summer are almost continuous in the sense of existing somewhere in the area in which they affect receivers. Static caused by lightning produces a sharp snap. Atmospheric discharges are usually intermittent and vary in strength, although at times they produce a continuous roar in the receivers. A great deal of careful investigation has been done to reduce the effects of static, but it remains one of the greatest problems of reception. The most satisfactory results have been obtained by the use of specially constructed antennas such as a loop.

Soldering

An electric soldering iron, well tinned, and kept clean, will make better electrical connections and a better and more efficient receiver. For best results, a rosin core solder should be used. A good soldering flux can be made by dissolving rosin in alcohol. Do not use acid or acid flux in soldering electrical connections. In a short time, these joints and connections are apt to corrode and the receiver's unseen troubles will be many.

Batteries

Storage batteries differ from dry cells, since they may be charged and discharged many times without a renewal of electrodes or electrolyte. The capacity of a storage battery is expressed in terms of ampere hours. If a battery is rated at 100 ampere hours, a discharge of two amperes per hour, means the battery will deliver current for fifty hours, considering the battery to be 100 per cent efficient. Most lead acid cells are approximately 80 per cent efficient, this state of efficiency depends upon the age and condition of the cells. Each cell of a battery has an open circuit voltage of about two volts. The open circuit voltage does not indicate the condition of the battery. The state of charge is determined by a specific gravity reading. Using a syringe hydrometer the gravity of the electrolyte is ascertained by the position in which the hydrometer floats in the electrolyte.

If the battery is to stand idle for a period over a week or two, it should be given a full charge and again a freshening charge before placing in service.

Charging

Direct current only must be used for charging storage batteries. Most homes have alternating current and it is necessary to convert it to direct current by means of a rectifier. The positive terminal of the battery must be connected to the positive wire of the charging current. The positive terminal is usually marked with a plus sign, or the terminal is painted red, or a red bushing, or the letters POS stamped on the terminal. When the polarity of the battery cannot be determined by these means, a voltmeter should be used. To check the polarity of the charging current of the battery, where a voltmeter is not available, dip the ends of the leads in a glass of salt water, bubbles will form on the negative wire.

The specific gravity of the electrolyte when fully charged should be 1.280, and unless lost through spilling, it will not require additional electrolyte during the life of the battery. Keep the top of the battery clean and dry. Wipe off any moisture with a cloth. Keep the plates always covered with solution. Do this by adding pure distilled water just before charging. All hydrometer readings should be taken before adding water and again after battery has been charged.

Spilled acid may be neutralized by a prompt application of baking soda or ammonia solution.

MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, Published on the first of each month by The Moody Bible Institute of Chicago.

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